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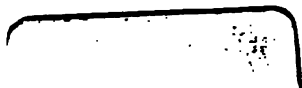
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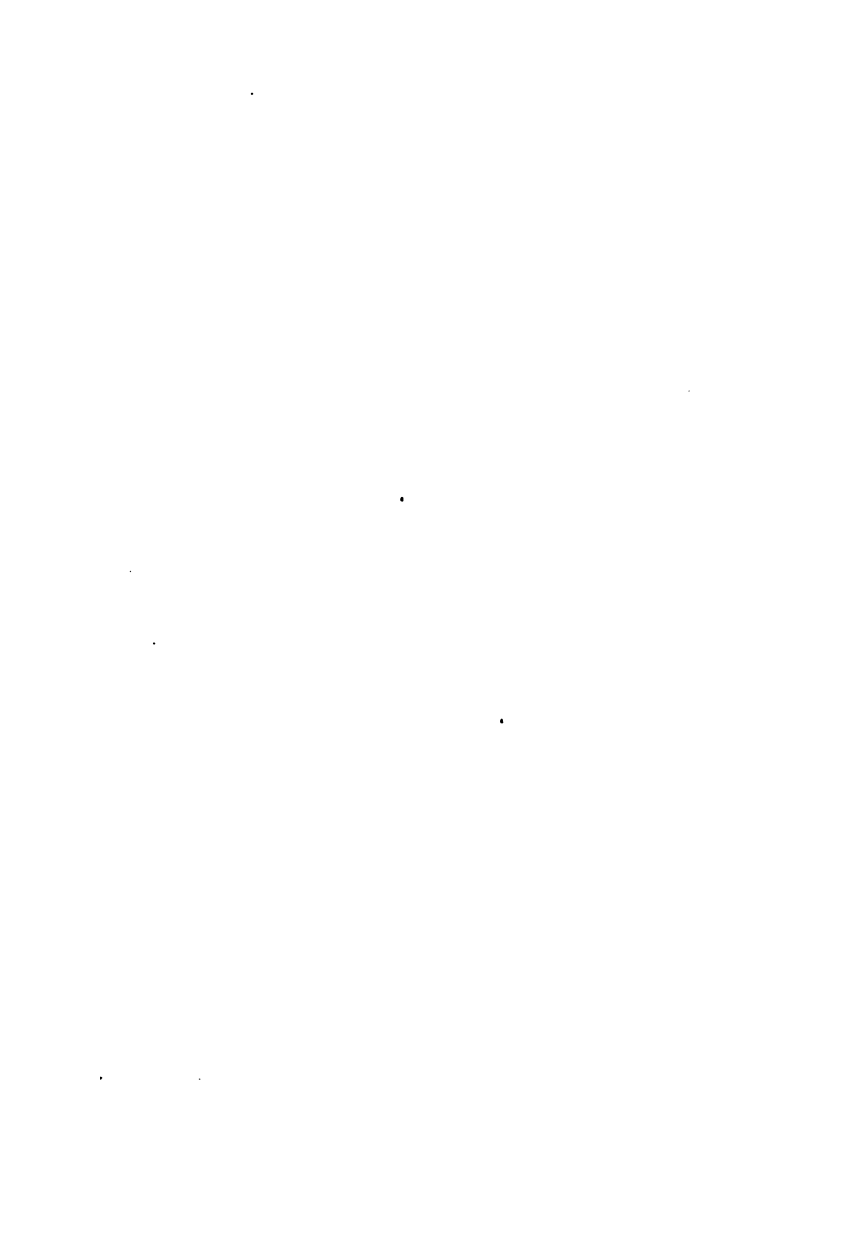
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THE  
YOUNG FRIEND'S MANUAL:

CONTAINING

A STATEMENT OF SOME OF THE DOCTRINES  
AND TESTIMONIES OF FRIENDS,

AND OF

THE PRINCIPLES OF TRUTH PROFESSED  
BY THAT SOCIETY.

BY

BENJAMIN HALLOWELL.

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*"If ye know these things, happy are ye if ye do them."*—JOHN xiii. 17.

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## INTRODUCTION.

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THIS Manual was prepared under the following circumstances: A young Friend who was engaged in teaching Friends' children on First Days, and who felt the need "of a Catechism about Friends, setting forth their history and their belief, in so simple a manner, that even the little ones can understand," expressed a wish that such a work should be prepared. This wish being supported by two other young Friends who were united in the same interesting engagement, the subject took such hold of the mind of the person to whom the application was made, as to induce him to believe it would be right to comply with the request, as far as ability to do so was afforded.

In the progress of the work it was found more difficult than was at first contemplated, to adapt it, all, to the comprehension of children; and the undertaking was about to be abandoned, when the thought was presented that *they may grow up to it*. With this encouragement, the labor was resumed; and although it is feared the work will not meet the expectation entertained in regard to it, the author hopes it will at least have the merit of *doing no harm*.

We, as a Society, have no written creed; and our members entertain opinions on some subjects pertaining to Society affairs, including Friends' testimonies and doctrines, almost as numerous as there are individuals. These *long-standing opinions* are too frequently regarded as *established Truths*, when they will not bear the test of examination and reflection. Nevertheless, an extensive acquaintance with members of the

Society, from correspondence and social intercourse, leads the author to believe, that a large majority of our members who are capable of forming an independent opinion upon the subject, will, upon reflection, unite upon most of the points herein stated. The *effort* has been made, to present the views of the main body of the Society of Friends. Still, they must be regarded, simply as the opinion of the author, of what the views of Friends, and their principles and testimonies, are.

Friends are, emphatically, the great advocates of the Doctrine of the Spirit.

Yet how many there are among us, who do not show forth, *practically*, the efficiency and power of the Spirit of God acting upon the soul! We are too much accustomed to look *outward*, for evidences of the efficacy of the Spirit, in what it did for the dedicated servants of God in former ages.









THE  
YOUNG FRIEND'S MANUAL.

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CHAPTER I.

GEORGE FOX AND HIS CONTEMPORARIES.

1. *Question.* Who was the founder of Quakerism ?

*Answer.* George Fox is regarded as the founder of the religious Society called Quakers, or, as they called themselves, Friends.

2. *Q.* When did the Society of Friends originate ?

*A.* The Society of Friends originated about the middle of the seventeenth century.

3. Q. Where did it originate?

A. It originated in England, but it soon spread into Ireland, Germany, and North America.

4. Q. Was the period of the rise of the Society of Friends a time of tranquillity?

A. The period when the Society of Friends arose was one of great excitement and unsettlement on religious subjects and doctrinal views, the minds of the people being awakened to inquiries, which the system of religion existing at that time did not satisfy.

5. Q. What were those who professed their doctrines called at first?

A. Until about the year 1650, they were called Professors of the Light, or Children of the Light.

6. Q. Why were they so called?

A. They were so called because they *professed* that the light of Christ shines

in men's hearts, to manifest truth, and reprove for sin.

7. Q. Why were they called Quakers?

A. They were first called Quakers in derision and scorn, by a justice of the peace, who committed George Fox to prison, on hearing him bid the justice, and those about him, to tremble at the Word of the Lord; and this new name soon spread all over England, and wherever the people were known.

8. Q. What did they call themselves?

A. They called themselves *Friends*, as expressive of the feelings of kindness, affection, and benevolence that existed amongst them.

9. Q. Is this name appropriate?

A. The remark was made, even by their opponents, "See these Quakers, how they love one another." "Greater love hath no man than this, that a man lay down his life for his friends." (John

15 : 13.) And this, many of these devoted servants of God were willing to do, and many of them did, for truth's sake. They loved the truth, and all their fellow-creatures, so that they were the Friends of God, and the Friends of Man, and the name they adopted was eminently appropriate. "Ye are my friends, if ye do whatsoever I command you." (John 15 : 14.)

10. Q. What is known of the birth and parentage of George Fox ?

A. George Fox was born in Leicestershire, England, in 1624. His parents were members of the Church of England. His father, Christopher Fox, was a weaver by trade, and of such an honest, virtuous life, that his neighbors called him "righteous Christer." His mother, Mary, was an upright woman, and of the stock of the martyrs.\*

*\* From Sewell's History, as are the following facts in regard to George Fox.*

11. Q. What was his character in youth?

A. George Fox was early endued with a sweet gravity and staidness of mind, that are seldom seen in children. His parents endeavored to train him up as they did their other children, in the common way of worship; but even from a child, he was seen to be of a different frame of mind from his brethren; more religious, retired, still, and solid. When he was come to be eleven years of age, he endeavored to live a pure and righteous life, and to be *faithful in all things*; inwardly, to God, and outwardly, to man.

12. Q. What was his character as he grew up to manhood?

A. George Fox, thus growing up in virtue, was shown by the Spirit that he must keep his word always, and avoid excess in eating and drinking; to all of



which he appears to have been strictly faithful. He was put apprentice to a shoemaker, who dealt also in wool and cattle. In his master's employment, he took most delight in sheep, the innocence of which accorded well with the sweetness and gentleness of his own lamb-like disposition. He acquitted himself so diligently in his business, that his master was successful in his trade while George was with him. He often used in his dealings the word "verily," and then he kept so strictly to what he said, that the people who knew him would say, "If George says verily, there is no changing him."

13. Q. What is said of his school education?

A. George Fox had few advantages of school education. He learned to read pretty well, and to write so much as to be able to signify his meaning to others. It was probably owing to the disadvan-

tages he was conscious of laboring under, from the want of more school learning, that he bore such strong testimony in favor of a liberal education of Friends' children. He exhorted the members of the different meetings he established, to be careful to have their children educated.

14. Q. What was the personal appearance of George Fox?

A. George Fox, in his person, was above the ordinary size. He had a graceful countenance. His eye was particularly piercing, so that some of those who were disputing with him were unable to bear it. He was, in short, manly, dignified, and commanding, in his aspect and appearance.\*

15. Q. What was his manner of living?

A. In his manner of living, George

\* Clarkson's Portraiture of Quakerism.

Fox was temperate. He ate sparingly, and avoided, except as a medicine, all strong drink. Notwithstanding the great exercise he was accustomed to take, he allowed himself but little sleep.\*

16. Q. What was his outward demeanor?

A. In his outward demeanor, he was modest and without affectation. He possessed a certain gravity of manner, but he was, nevertheless, affable and courteous, and civil beyond the usual forms of good breeding.\*

17. Q. What is said of his disposition?

A. In his disposition, he was meek, and tender, and compassionate. He was kind to the poor without any exception; and he manifested an affectionate concern and sympathy for the poor mariners, slaves, and all instances of suffering humanity.\*

\* Clarkson's Portraiture of Quakerism.

18. Q. What is said of his peculiarities?

A. Any peculiarities that George Fox may have possessed, seem to have arisen from his believing himself called, as no doubt he was, by his Heavenly Father, to live a holy and devoted life, even "that life which is hid with Christ in God;" and this was so different from the fashions and customs of the times, as to cause him to appear peculiar. Not being able to find congenial society, he dwelt much alone, where he could communicate with his heart and his God, and thus grow in true wisdom. His dress was very plain and of enduring material, so as to practise economy, believing that "every superfluity is an oppression, somewhere." He could not join in the customary sports and amusements of the day for the reason that they were vain and ostentatious, and incompatible with the wants and feelings of a

soul, concerned to maintain its peace with God.

19. Q. What is to be understood by the term Soul?

A. The term Soul is used in this Manual as implying the Conscious, Moral Being; or that part of our nature or constitution which is capable of being impressed and enlightened by the Spirit of God, and of influencing the Will, when both are in a healthy condition.

20. Q. When and where did George Fox die?

A. George Fox died in London, in the beginning of the year 1691, in the sixty-seventh year of his age.

21. Q. Was there another George Fox?

A. There was a person, called in history, George Fox the younger, who was a minister of distinction among early *Friends*, was imprisoned for his devotion

to the cause of Truth, wrote boldly to the King from his prison, and also wrote several papers and epistles of exhortation and consolation to his friends. He was a man of extraordinary resignation and courage. Although a prisoner, he earnestly and fearlessly exhorted the heads of the nation to do justly. But his work was soon ended. He died about the year 1661, thirty years before his elder namesake.

22. Q. Who were some of the contemporaries of George Fox, that aided in founding the Society of Friends?

A. 1. William Penn is generally regarded as having been, next to George Fox, an instrument in the divine hand, in founding the Society of Friends. He was a son of Admiral Penn; was born in the 10th month, 1644; was a student at Christ's Church College, Oxford, England; was convinced of Friends' princi-

ples under the preaching of Thomas Loe, and experienced earnest desires for a "closer walk with God." William Penn, being well educated, wrote extensively upon the principles and testimonies of the religious society to which he had joined himself; and being of so distinguished a family, his writings received merited attention, and tended much to disseminate a correct knowledge of Friends, and of the injustice of the persecutions to which they were subjected. In the year 1668, when only twenty-four years old, he wrote his work called "No Cross, No Crown," while imprisoned, for his devotedness to the cause of Truth, in the Tower of London. This is a standard work in the Society, and contains unanswerable arguments in favor of its principles and testimonies. His style of writing, however, is frequently harsh and labored. Bancroft says of him: "Penn, who was able to

write exceedingly well, too often forgot, that style is the gossamer on which the seeds of Truth float through the world.”\*

He founded the great State of Pennsylvania, which was named after him by King Charles II, who gave him the charter, the name meaning “Penn’s Woody Country.” Its motto is, “Virtue, Liberty, and Independence,” and it was designed to be a welcome asylum for the oppressed of all the earth. He died in the year 1718, in the seventy-fourth year of his age.

For a most interesting and full account of this distinguished and excellent philanthropist, see “Janney’s Life of William Penn.”

2. Robert Barclay, author of “Barclay’s Apology for the People called Quakers,” was born in Edinburgh, in the year 1648, and educated in France, where he was

\* Hist. United States, vol. ii, page 348.



trained up in literature, and became master, not only of the French language, but of the Latin also. During Robert's sojourn in France, his father received the doctrine of the Quakers; and on his return home to Scotland, having attained the age of nineteen years, and arrived at a good maturity of understanding, he found so much satisfaction in the religion of the Friends, which his father made profession of, that he also embraced it, and became a zealous and valiant promulgator of its doctrines.

He was a man of eminent gifts and great learning, strong in argument, and cheerful under suffering. He was friendly and pleasant, yet grave in conversation, and lived up to what he professed, being blameless, truly pious, and well beloved by all who knew him. He died in 1690, in his forty-second year, at his house at Ury, in Scotland, after a short illness,

during which he signified, with a good understanding, that all was well and peaceful with him as regarded his soul.\*

3. There were many others, among whom may be mentioned James Parnell, Stephen Crisp, Isaac Pennington, William Dewsbury, George Whitehead, William Baily, Edward Burrough, Richard Farnsworth, Thomas Fell, and Samuel Fisher, who were distinguished for their devotion to God, and for their labors and sufferings for the cause of Truth.

\* Sewell's History.

## CHAPTER II.

SOME INSTANCES OF THE SUFFERINGS OF OUR  
PREDECESSORS FOR THE PRIVILEGES WE  
NOW ENJOY.\*

1. *Question.* Who were some of the sufferers on account of religion as professed by the Society of Friends?

*Answer.* In 1652, Thomas Aldam was imprisoned in York Castle for preaching, he not being an "ordained clergyman." Again, in 1655, he was put in jail for refusing to pay tithes, where he remained two years and a half.

2. *Q.* What are tithes?

\* The account of these cases of suffering was condensed from Sewell's History, for this Manual, by Henry C. Hallowell.

A. 1. Tithes are a tenth part of increase or proceeds arising annually from the land and stock, which were allowed to the clergy of the established church for their support; and they were forcibly collected from persons of other religious persuasions, although they did not attend the established church; and those who refused to pay them, and had not property which could be seized, were thrown into prison. For their faithful support of this testimony, Friends were subjected to great loss of property, and a vast amount of suffering.

2. William Ames, in 1659, was imprisoned in the madhouse in Rotterdam, as a madman, for preaching Friends' doctrines; and in 1662, he was confined in the workhouse in London, for assembling, with four others, in a house where they were supposed to be holding a Friends' meeting.

3. Oliver Atherton, in 1663, died, after two and a half years' imprisonment, for refusing to pay tithes, in Derby, England.

4. George Baily died in prison in France, in 1657, "he having zealously testified against Popery, and spoken boldly against the worship of images."

5. Sewell records the fact, that "the people called Quakers" were frequently beaten with rods, and otherwise maltreated, for *refusing to take oaths*.

6. They were much persecuted in the Island of Barbadoes, for speaking against a degenerate clergy.

7. Christopher Birkhead, in 1654, was beaten and put in prison for not taking off his hat in a "Steeple House" or church.

8. Barbara Blangdone was imprisoned in various parts of England and Ireland, and whipped, for speaking in the "*Steeple Houses*."

9. In 1682, at Bristol, in England, most of the men and women Friends, were imprisoned, in order to break up their meetings ; but the children assembled, and kept them up, though often carried off, and threatened with whippings.

10. In 1683, over nine hundred "Quakers" were in prison in England alone.

11. In 1683, Richard Lindy, a blind man, about ninety years of age, was compelled to sit up three nights in a chair, for attending a Friends' meeting.

12. Edward Burrough, a powerful preacher of the doctrines of Friends, was committed to prison, for preaching in Friends' Meeting House, in London. After eight months' confinement, he grew sick from the crowded state of the prison, and, offering up prayers for his persecutors, died, at the early age of twenty-eight years.

13. Wenlock Christian, in 1661, for returning to Boston, Massachusetts, after having been banished by the town authorities, was imprisoned and sentenced to death, but afterwards released.

14. Mary Clark was whipped and imprisoned in Boston, Massachusetts, for preaching against persecuting the Quakers.

15. In 1682, Anne Coleman, Mary Tomkins, and Alice Ambrose, were tied to a cart, and whipped upon the bare back, through several New England towns, for coming to the town of Dover. They were cruelly abused for being "vagabond Quakers."

16. In 1658, John Copeland, Christopher Holder, and John Rouse had their right ears cut off, and were whipped in Boston, for being Quakers, and preaching their doctrines.

17. William Dewsbury, a prominent

minister, was a prisoner nineteen years, at Warwick, besides occasional confinement at other places.

18. Mary Dyer was arrested as a Quaker, and banished from Boston. Having returned to preach against the cruel and sanguinary laws concerning Friends, she was again arrested and hung.

19. In 1656, Mary Fisher was arrested in Boston on her arrival from England as a Quaker, and imprisoned, and otherwise maltreated.

20. George Fox was imprisoned, many times, often in loathsome dungeons, and otherwise maltreated, suffering many cruelties and outrages for Truth's and conscience' sake.

21. William Goodridge was released from prison in 1691, after nineteen years' confinement, and the confiscation of his property, for refusing to take the oath.



22. Elizabeth Hooten, in 1661, having heard of the cruelties perpetrated by the New England authorities, at the age of sixty years, came over from England to expostulate with them. She was put in a noisome prison, deprived of food, and whipped through several towns.

23. Francis Howgill died in jail in 1669, after five years' imprisonment, for refusing to take the oath, and for being a prominent Quaker. He explained to his judges why he could not take the oath, and drew up a paper that he could subscribe to, showing that it was not from want of allegiance to his king and country, but because his duty to his God forbade him. He cheerfully bore his imprisonment, and "finished his days in sweet peace with the Lord, in the fiftieth year of his age."

24. William Leddra was sent to the *house of correction* at Boston, kept five

days without food, and received twenty lashes with a three-corded whip. After suffering many other cruelties, he was hung, saying, as he was turned off the scaffold, "Lord Jesus, receive my spirit."

25. In 1662, Josiah Southick was "whipped at the cart-tail," through Boston, Roxbury, and Dedham, for going to Boston contrary to a severe law against Quakers going to New England.

26. In 1659, Marmaduke Stevenson, having been imprisoned, and then banished from Boston for being a Quaker, returned, was arrested, condemned, and hung. As he stepped up the ladder to the gallows, he said: "Be it known unto all, this day, that we 'Quakers' suffer, not as evildoers, but for conscience' sake."

27. There were many other cases of persecution, and great suffering among Friends, for supporting the precious testimonies of Truth which they felt called

upon to uphold, for a full account of which see "Sewell's History of the People called Quakers," or "Janney's History of Friends."

3. *Q.* Did Friends make any resistance to these abuses?

*A.* Friends made no resistance to these violent and unjust proceedings against them, but endured all meekly, as did He whom they were endeavoring faithfully to follow, offering up prayers for the salvation of their persecutors, many of whom became convinced of Friends' principles by their teachings, and the example of Christian patience and forbearance they exhibited amidst all their persecutions.

4. *Q.* How did Friends obtain relief in regard to oaths?

*A.* The faithful observance by Friends, of the injunction of the blessed Jesus, "*Swear not at all,*" and the peaceable-

ness, consistency, and purity of their lives, induced the British Parliament in the year 1721, to enact a law admitting Friends to take an affirmation instead of an oath, which relieved them and their successors from further persecutions on this account.

5. *Q.* What was the form of the affirmation proposed by Parliament?

*A.* "I do solemnly, sincerely, and truly declare and affirm."\*

In 1749, this affirmation was made perpetual for Friends.†

*Q.* Was this affirmation satisfactory to Friends?

*A.* It was. The printed Epistle of London Yearly Meeting of 1722, says: "We cannot but with great humility acknowledge the goodness of God in disposing the Legislature to grant us, the last session of Parliament, such form of

\* 8 Geo. I, cap. 6, 1721.    † 22 Geo. II, 1749.

affirmation, as, by accounts received, we find very satisfactory to all the brethren; for which we are very thankful to God, and to those in authority."

So does faithful obedience to the law of God, and the requirements of duty, work ultimate deliverance and enlargement, causing the way to be made more easy for those who follow in the path of righteousness.

## CHAPTER III.

### FRIENDS' FUNDAMENTAL PRINCIPLE—THE INWARD TEACHER—LIGHT—WORD—CON- SCIENCE.

1. *Question.* What is the distinguishing, or fundamental belief of the Society of Friends?

*Answer.* The fundamental belief of Friends, from which all their doctrines spring, is that a manifestation of the Spirit of God is graciously offered to *every rational* soul, which is to the soul that receiveth it, both wisdom and power, showing it the will of God concerning it, and enabling it to fulfil all His requirings: so that, if there is humble and faithful obedience to its teachings, it will lead into everything necessary for man's

present well-being, and his everlasting salvation.

2. Q. How does this differ from the doctrines of other Societies?

A. At the time of the rise of the Society of Friends, it was the general belief of Christian sects, and the notion prevails to some extent at the present day, that a large majority of mankind are destined to eternal destruction, and cannot be saved; that the Good Being who created them has brought into existence millions of rational creatures to whom He has afforded no means to preserve them from everlasting misery. Whereas, George Fox and those of the same religious belief, bear noble and emphatic testimony to the *universality* of the goodness and grace of God: that God is no respecter of persons; that He never gave life but for enjoyment; that He never *created* but to bless; and that He has

extended the means of salvation to all His rational creatures throughout the world.

3. Q. Is there any other difference ?

A. Those Societies too, place much reliance upon outward teaching, and external means and observances, rites and ceremonies; whereas, Friends depend for salvation wholly upon the Spirit and Power of God, operating upon their souls, which, as they co-operate with it, and live in faithful and devoted obedience to its manifestations, brings them into the Divine nature, and saves them from sin.

4. Q. Are these views of Friends supported by Scripture ?

A. They are. There is an abundance of Scripture testimony in support of the testimony of Friends to the *universality* of the grace of God, that He teacheth His people Himself, and that all



who obey His teaching, shall be saved; some of which follows :

1. "The manifestation of the Spirit is given to *every man*, to profit withal." 1 Cor. 12 : 7.

2. "They have not all *obeyed* the Gospel; but have they not *heard*! Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Romans 10 : 16 and 18.

3. "God is no respecter of persons, but, in every nation, him that feareth Him, and worketh righteousness, is accepted with Him." Acts 10 : 34 and 35.

4. "The Gentiles which have not the law, do by nature the things contained in the law, and are a law unto themselves; which show the work of the law written in their hearts." Romans 2 : 14 and 15.

5. "I will put my law in their inward *parts*, saith the Lord, and write it in

their hearts, and I will be their God, and they shall be my people, And they shall teach no more, every man his neighbor, and every man his brother, saying: ‘Know ye the Lord,’ for they shall *all* know me, from the least of them to the greatest of them, saith the Lord, and I will forgive their iniquities, and remember their sins no more.” Jer. 31 : 33 and 34.

6. “He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God.” Micah 6 : 8.

Inasmuch as God is just, and these things are *required* of all, He *must afford* the *means* and *ability* to *all*, to comply with the requisition.

7. “The grace of God which bringeth salvation hath appeared to *all men*, teaching us, that denying ungodliness, and

worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2 : 11, 12.

8. "The Spirit and the bride say, Come, and *whosoever will*, let him take the water of life freely." Rev. 22 : 17.

9. The blessed Jesus says : "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. 12 : 50,—all of one family. "Heirs of God, and joint heirs with Christ." Romans 8 : 17.

10. "As many as are led by the Spirit of God, they are the sons of God." Romans 8 : 14.

Such have, therefore, experienced a being saved from sin, by doing the will of the Father, or, which is the same thing, being "led by the Spirit of God."

5. Q. With what is this fundamental doctrine of Friends connected?

A. 1. This fundamental doctrine of

Friends is connected with a belief in one God, the universal Father, who created all things, upholds all things, and sustains all things: that God is a Spirit; that He is infinite in love, mercy, kindness, goodness, justice, truth, purity, and holiness; and that these attributes are all exercised in favor of His rational creatures, as they are willing to submit to His government, to bring them into His likeness, and to clothe them with His spirit: and that "with Him is no variableness, neither shadow of turning" (Jas. 1 : 17), so that His word and promises never change, but are yea and amen forever.

2. And also, with a belief in Christ, or God manifest in the flesh, not only in that manifestation to the Jews, in the person of the blessed Jesus, but through all generations of the human family, as they believe in the Light, He being the

light of the spiritual world,—“God with us,”—the active operation of the spirit of God in man, “the wisdom of God, and the power of God,” bringing all the human powers, desires, appetites, and propensities, as it is submitted to with humility and faith, into perfect obedience to the Divine government, so that the human will is wholly given up to the Divine will, as it was, in the fulness, in the blessed Jesus, our Holy Pattern, and under the direction of and government of the Spirit of God. “As many as are led by the spirit of God, they are the sons of God.” Romans 8 : 14 and 17.

6. *Q.* What Scripture can be given in support of this doctrine?

*A.* 1. “God is a spirit.” John 4 : 24.  
“God is love.” 1 John 4 : 8.

2. “Thus saith the Lord the King of Israel, I am the first and I am the last,

and besides me there is no God." Isaiah 44 : 6.

3. "Thus saith the Lord that created the heavens, God himself that formed the earth and made it: I am the Lord, and there is none else. There is no God else besides me; a just God and a Saviour: there is none besides me. Look unto me, and be ye saved, all ye ends of the earth; for I am God, and there is none else." Isaiah 45 : 18, 21, and 22.

4. "There is one God, and there is none other but He." Mark 12 : 32.

5. "To us there is but one God, the Father, of whom are all things." 1 Cor. 8 : 6.

6. "Thou art a God ready to pardon, gracious and merciful, and of great kindness." Nehemiah 9 : 17.

7. "Love ye your enemies, and do good, and ye shall be the children of the Highest; for he is kind unto the un-

thankful, and the evil. Be ye therefore merciful, as your Father also is merciful." Luke 6 : 35 and 36.

8. "Behold, God is my salvation, I will trust, and not be afraid." Isaiah 12 : 2.

9. "There is none good but one, that is God." Matt. 19 : 17.

10. "He that built all things, is God." Hebrews 3 : 4.

11. "Christ, the power of God, and the wisdom of God." 1 Cor. 1 : 24.

12. "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of His." Romans 8 : 9.

7. Q. Do Friends, as a society, profess to be led and guided by the spirit of God, or spirit of Truth?

A. Friends do not claim, exclusively *for themselves*, any privilege that may

not be equally enjoyed by all mankind. But they prominently profess the doctrine that the high privilege of being led and guided by the spirit of Truth, or light of Christ, is graciously offered to *every member of the human family*, and it is their abiding concern to urge *upon all*, faithful and devoted obedience thereunto.

8. *Q.* Is there Scripture evidence in support of this doctrine?

*A.* The Scriptures are replete with testimony sustaining the doctrine of Friends upon this point, some of which appears in the answer to the fourth question, and the following may be added:

1. "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord, thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. Oh! that thou hadst hearkened to my commandments;



then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48 : 17, 18.

2. "All thy children shall be *taught* of the *Lord*, and great shall be the peace of thy children." Isaiah 54 : 13.

3. "Thine eyes shall see thy Teachers, and thine ears shall hear a Word behind thee, saying : '*This* is the way, walk ye in *it*,' when ye turn to the right hand, and when ye turn to the left." Isaiah 30 : 20, 21.

4. "When the spirit of Truth is come, He will guide you into all truth." John 16 : 13.

5. "For this commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say : 'Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do *it*?' neither is it beyond the sea, that

thou shouldst say : ‘ Who shall go over the sea for us, and bring it unto us, that we may hear it and do it ? ’ but the Word is *very nigh* thee, *in thy mouth*, and *in thy heart*, that thou mayest do it.” Deut. 30 : 11, 12, 13, 14.

9. Q. Why is it called the Word ?

A. It is called the Word, because it *intelligibly communicates* to our understanding or consciousness, and *speaks* to the spiritual ear, informing the attentive, obedient soul what to do, and what to leave undone. It is the word of God, speaking to the soul by the language of impression, and making it clearly to understand His will concerning it, and with the understanding thereof, graciously imparting ability to perform every manifested duty. This internal Word, therefore, is both Wisdom and Power,—the Wisdom of God and the Power of God,—

“Christ in you, the hope of glory.” Col. 1: 27.

10. Q. Why is it also called Light?

A. This inward Teacher is also called *Light*, because it shows man the way in which he should walk, spiritually, and the things over which he might otherwise stumble; and it makes everything he needs to know, clearly manifest unto him whose eye is single. “Whatever doth make manifest is Light.” Eph. 5:13.

“In Him was life, and the life was the light of men, which lighteth every man that cometh into the world.” John 1: 4 and 9.

11. Q. Is not this the same as Conscience?

A. The light within, or the illumination of the spirit of God to the soul, is sometimes regarded to be the same as conscience, but this is not the case. *Conscience* is a monitor, to keep us faithful

to our *established convictions of duty*, and to *what we believe to be right*, whether the ground of that belief be parental instruction, education, or the manifestation of the Spirit of Truth.

12. Q. How can this be illustrated?

A. To an individual who *believes* it to be wrong to eat meat on a particular day, to *him* it *is* wrong to do it; and, if he eats it, his conscience will reprove him; not for his eating meat, but for his *unfaithfulness* to his convictions of duty in regard to it; which unfaithfulness is more liable, by such deviation, to extend to matters of the highest moment. "To him that *esteemeth* anything to be unclean, to *him* it is unclean." Romans 14:14.

13. Q. How then can we distinguish between Conscience and the Light?

A. *Conscience* admonishes us to be faithful to what we *do know* or believe;

the *Light* shows us *new truths* and *duties* which we did not before see ; so that, as humble and faithful obedience is abode in, and a living concern felt to do the whole mind and will of God, it will be shown that some things which we have been doing, and this without any reproof from conscience, we *must do no longer* ; and that some things we have neglected, without reproof, we *must now do*. *After this is shown*, so as to bring clear conviction of duty to the mind, we can no longer do the one, or neglect the other, without an authoritative admonition of conscience, urging us to faithfulness to our *convictions of what is required of us*. Now, that which thus makes new duties manifest, is Light, the Life of Christ, or Spirit of God, acting upon the soul, and causing it to see what it did not see before, a higher field of labor ; *and to experience*, as it is faithful, an *increase of strength and joy*.

14. Q. Is not the Light always the same, so as to show things as clearly at one time as at another?

A. The Light is always the same, but the perceptions of the soul become quickened by use; and thus, by faithful regard and obedience to the illumination received, we are *guided* into all Truth. It will not make all Truth manifest to the Soul *at once*, lest it be overwhelmed with the burden of duties; but it will *gradually* disclose them, and *lead it gently along*, step by step, as it is humbly watchful and obedient.

1. "I have many things to say unto you, but ye cannot bear them now." John 16:12.

2. "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25:14.

3. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

4. "The light of the moon shall be as the light of the sun ; and the light of the sun shall be sevenfold, as the light of seven days." Isaiah 30 : 26.

15. Q. How does this change arise ?

A. The change that thus arises is not in the light, but in the capacity and condition of the soul for its reception, and to be impressed thereby, through attentive regard to its manifestation ; so that humble and faithful obedience to that which is shown, is the certain preparation to see further, and more clearly, and to experience greater peace and joy. And this Light which *shows* our duties to us, is *always* accompanied by a *Power* that will enable us to perform them. So good is the Holy One to His obedient children.

16. Q. What is the consequence of disobedience to the admonitions of Conscience ?

A. By continued disobedience to the

dictates of Conscience, the soul loses the Power of perceiving its manifestations, and gropes about in spiritual darkness and disquiet.

17. Q. How can this be illustrated?

A. An alarm-clock in a chamber will continue to awaken a person who is scrupulously careful to heed its call, and even with increasing certainty, since the vigilance becomes more sensitive by repetition; but, if its summons be repeatedly disregarded, it will ultimately, although it performs its duty as faithfully as ever, fail to make any impression on the disobedient sleeper; so, if the admonition of Conscience and the voice of the Spirit be habitually disregarded, they cease to be heard, the soul becomes deaf and blind,\* and separates itself from the "reproofs of instruction, which are the way of life." Prov. 6:23.

\* This beautiful illustration was suggested to me by *Edward Townsend*, of Philadelphia.



1. "Jesus beheld the city of Jerusalem, and wept over it, saying : If thou hadst known the things which belong unto thy peace ; but now they are hid from thine eyes." Luke 19 : 41, 42.

2. "If thou wilt not hearken unto the voice of the Lord thy God, thou shalt be smitten with madness and blindness, and astonishment of heart ; and thou shalt grope at noonday, as the blind gropeth, in darkness ; and thou shalt not prosper in thy ways." Deut. 28 : 15, 28, 29.

3. "By hearing, ye shall hear and shall not understand ; and seeing, ye shall see and shall not perceive ; for this people's heart has waxed gross, and their ears are dull of hearing, and their eyes they have closed." Matt. 13 : 14, 15.

This is the spiritual condition of the disobedient.

18. Q. What does George Fox say of *this Inward Light*?

A. George Fox says : “ When the Lord God, and His Son Jesus Christ, sent me into the world to preach His everlasting Gospel and Kingdom, I was commanded to turn men to that Inward Light, Spirit, and Grace, by which *all* might know the way to God ; even that Divine Spirit that would *lead* into all Truth, and never deceive.” “ His theory, and that of his followers, was and is, that man, if he will, may have the immediate guidance of the Spirit of God ; that inspiration is not a past fact, but a present reality.”\*

19. Q. Is there any further support of this fundamental principle of the Society of Friends ?

A. The fundamental principle of the Society of Friends, that “ a manifestation of the Spirit of God is graciously imparted to every rational soul, and is sufficient, if faithfully regarded and obeyed, to secure its salvation,” is supported by what Rob-

\* F. H. Hedge.

ert Barclay calls Right Reason, or the nature of the thing; for it would in nowise harmonize with the acknowledged attributes of Deity, to leave any portion of His children, without a true and accessible Guide, in the midst of so many intricacies and besetments as they must necessarily encounter in this life; and especially when such awful consequences attach to the way in which they go; nor permit them to perish, eternally, from no fault of their own, but only because they do not possess what they have no means of obtaining.

20. Q. Might not human agency be sufficient?

A. The merciful Father would not leave the awful consequences affecting the eternal interests of His children, to any instrumentality that *could possibly fail* to perform its whole duty, as would be the case if left to any human agency. No, no. *He performs this high and paternal office*

Himself. He is "God over all, through all, and in all." "He will not give His glory to another, nor His praise to graven images." He intelligibly invites *all the children of men* to come unto Him ; that is, to come unto the Spirit and Power of Truth, Love, Purity, and Holiness in themselves. He is continually endeavoring to draw every soul, by the tender cords of His love, nearer and nearer to Himself, in order that they may receive the joys of Heaven in this life. "Behold, the Kingdom of God is within you." Luke 17 : 21.

21. Q. Why is this called the *fundamental* principle of Friends ?

A. This is called the fundamental principle of Friends, because it is the foundation upon which all their noble and important religious testimonies rest.

22. Q. Into what does obedience to this Principle lead ?

A. Obedience to this Principle brings

the soul into the Divine nature. They who are "led by the spirit of God," become "sons of God," "heirs of God, and joint heirs with Christ." All the thoughts, words, and actions of those who are under this Heavenly influence, will be in strict harmony with the pure Spirit by which they are governed,—the Spirit of Christ. "All old or selfish things will be done away, all things will become new, and all things of God," because dictated by His Spirit. Thus is the whole law fulfilled in all the duties of life; for "Love is the fulfilling of the Law," and leads its possessor to observe the golden rule: "As ye would that men should do to you, do ye even so to them." Matt. 7:12.

23. Q. What would be the practical result of obedience to this Spirit, with mankind?

A. Under the influence of this Divine Spirit, there can be no war, no slavery, no oppression of any kind, no intemper-

ance, no deception, no injustice, no impurity, no tale-bearing or detraction, no vanity, pride, ostentation, extravagance, nor anything that could hurt or destroy.

It will hence be seen, that all the noble and precious testimonies of the Society of Friends, were the immediate outgrowth from the Divine life in our worthy predecessors,—those bright suns of the morning.

24. Q. How are these testimonies to be maintained, as required by our discipline?

A. These precious testimonies cannot be properly maintained in our unregenerate wills and strength; but, in order that they may be faithfully, consistently, and efficiently borne, the supporters of them must be clothed with the same pure spirit from which they originally sprung, so that they may be the outgrowth from the Divine Life in *our* souls, as they were with our forefathers. Then they become, in reality, *our* testimonies, and *can be supported* in the life.

## CHAPTER IV.

### ON THE TEACHING OF THE SPIRIT.

1. *Question.* What do Friends mean by the Teaching of the Spirit?

*Answer.* A measure of the same Spirit is in us, except we be reprobates, which was in Christ Jesus in the fulness. "Know ye not that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13 : 5. By humble obedience to this Spirit, we become Christ-like, and "are His," clothed with love, humility, meekness, faith, patience, charity, and obedience to the will of the Heavenly Father. Then, if any presentation to the thoughts or feelings is not in entire harmony with this pure abiding Spirit, uneasiness and discomfort *will be produced*, and it will then be

shown, as we are watchful and humble, what course will bring a return of peace. Thus does the Spirit teach, as a voice, saying: "*This* is the way, walk ye in *it*, when ye turn to the right hand, or when ye turn to the left," not spoken in words, but in the language of impression, bringing clear conviction to the soul.

2. Q. Can every one have this Guide?

A. It is the glorious privilege of all mankind, to secure this unspeakable blessing. To the truly faithful ones, this Divine Spirit, or Inward Teacher, will be a safe guide through life, *in all things*,—spirituals and temporals,—for it leads immediately to Godliness, and "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." 1 Tim. 4 : 8.

3. Q. How is it to be known when this Teacher speaks?

A. In a watchful state of mind, with-



out which there can be no spiritual progress, an abiding, staid serenity of feeling, attending and following any thought, word, or action, is its language speaking approvingly; and a feeling of unsettlement, disquietude, doubt, and distress, is an admonitory reproof for something wrong. If properly heeded, it becomes one of the "reproofs of instruction," which "are the way of life." Prov. 6:23.

"The work of righteousness shall be *peace*; and the effects of righteousness, *quietness* and *assurance forever*." Isaiah 32:17.

4. Q. Is every disturbance of the feelings a reproof?

A. Every disturbance of the harmony of the moral feelings is not a reproof by any means; but it is, always, a call to examination and labor, either internally or externally.

5. Q. When is it a call to internal labor?

A. 1. If the disturbance arises from something we have thought, said, or done wrong, it is a call to repentance, and to internal labor for greater spiritual purity and strength, to enable us to adhere strictly, to what is right and holy on another occasion. As soon as this condition of heart is humbly and fervently craved, with an earnest and determined purpose, as ability is afforded, to be more watchful and faithful in future, the harmony of the feelings is restored, attended by composure and sweet peace.

2. Also, when the sight or thought of some person awakens in us a feeling of uneasiness, dislike, envy, or jealousy, the harmony of the moral feelings is disturbed, and we are called to internal labor, to remove the roots of these disturbing elements from the heart, and for the cultivation of greater humility, meekness, *patience*, charity, and love, with a

fervent aspiration to the Almighty that He may "create in us a clean heart, and renew a right spirit within us." Psalm 51:10. After such sincere and earnest engagement of soul, harmony and peace again return.

6. Q. When is the disturbance of the feelings a call to *external* labor?

A. Whenever we see a person in difficulty, want, or suffering, and needing assistance, our feelings of kindness and benevolence, if in a healthy condition, are immediately awakened or disturbed, which is a call to us for labor, in order to render the needed assistance or relief; and when this is done, all is composed and peaceful again. Also, if it be found *utterly impracticable* to render any assistance, or service, the harmony of the feelings again returns, with the tendering and healthful emotions of compassion and sympathy.

"Keep thy heart with all diligence,

for out of it are the issues of life." Prov. 4 : 23.

7. Q. Why is this called Life ?

A. This is called Life, because it possesses action and force, or vitality, and brings its possessor into a *spiritual* state of mind, as distinguished from the carnal or selfish mind. "To be carnally minded is death" (that is, insensibility of the feelings, and darkness of the understanding), "but to be spiritually minded is life and peace" (Romans 8 : 6), because the soul is in harmony with the Spirit of God.

8. Q. What is needed in order to experience Life and Peace ?

A. What is needed in order to experience these great favors is, an *earnest, heartfelt* desire and longing for them, accompanied by humble and devoted obedience to every manifestation of duty, and a strict inward watchfulness of the thoughts and feelings, whereby to gain

experience and refined perception of the smallest whispers of the Inward Teacher, and to distinguish it from the "Voice of a Stranger." And then, to cherish an abiding faith, that this Inward Teacher, or Spirit of God, is ever consciously present, as both Wisdom and Power, so that every duty it makes manifest, it will afford us ability to perform.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Mark 13:37.

"Watch ye, and pray, lest ye enter into temptation." Mark 14:38.

9. Q. Would not this very much engross the thoughts?

A. After a little experience, the mind, in such spiritual engagement, seems scarcely to be occupied at all on the subject; Conscience, the faithful sentinel, being continually on the watch, to give *instant* warning, which it never fails to do

to the obedient soul of any irregularity, excess, volatility, insincerity, or departure from previous convictions of right, or of anything by which the Spirit is grieved, or the harmony of the moral feelings disturbed. We may thus in spirit, even while we are attending to useful occupations, obey the injunction : "Rejoice evermore ; pray without ceasing ; in everything give thanks." 1 Thess. 5 : 16, 17, 18. Thus, while our hands are employed, our hearts may be in heaven.

10. *Q.* Can there be any familiar illustrations of this condition of mind ?

*A.* 1. This condition of mind may be illustrated by the fact, that the consciousness of the presence of a person of distinction, or of one whose love and respect we value and wish to retain, always keeps us "on our guard," and preserves us from any conduct that we think might impress such person unfavorably towards us, al-

though the mind is by no means continually engrossed in thinking about him. By this interesting principle in the mental economy, if we truly love the Good Being, and sincerely desire Him to love us, we may have an abiding consciousness of His presence, and of His being witness to all we think, say, and do, in all our engagements, however closely occupied ; which is a great means of preserving us in innocence and purity, and of imparting to us fortitude, patience, and resignation.

2. As in travelling smoothly along a road in a carriage, the mind that is not regarding the motion, will still be instantly arrested when a sudden jolt or interruption occurs : so, in our conduct, while all proceeds in harmony with our spiritual condition, and highest convictions, our feelings are peacefully tranquil ; but they will be instantly disturbed, when *anything* of a different character occurs.

11. Q. Would not this consciousness of the presence of the Good Being, tend to impress children with a premature, and almost gloomy thoughtfulness?

A. By no means ; no more than dutiful children would be so impressed in the presence of a kind and affectionate parent. If children are rightly taught, the Good Being, the Universal Father, will be associated in their minds with all that is kind, lovely, compassionate, good, and pure, as their true Friend and Protector, and only desiring, *for their good*, that they may obey His laws, and be preserved in innocence and purity, and thus be truly blessed ;— that He requires them to give up nothing but *what would injure them*, and *make them ultimately unhappy*, if retained or persevered in. Such views and feelings in regard to our Heavenly Father, would cause the consciousness of His presence to be accompanied by a sweet serenity,



cheerfulness, and trust, that would fill the whole soul with heavenly enjoyment, and make the heart and countenance glad.

“The way of the transgressor is hard,” but “wisdom’s ways are ways of pleasantness, and all her paths are peace.” Prov. 3 : 17.

“If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence towards God ; and whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight.” 1 John 3 : 21, 22, 23.

## CHAPTER V.

### OPINIONS OF THOSE NOT FRIENDS IN REGARD TO THE INDWELLING SPIRIT, ETC.

1. *Question.* Do any who are not Friends entertain views similar to those of Friends?

*Answer.* 1. Seneca, who was contemporary with Paul, says : “ There dwells in us a Holy Spirit, who watches all our good, and all our evil deeds, and who treats *us* according as we treat *Him*.”

2. Pythagoras, who died about 490 years before the Christian era, a virtuous philosopher of Italy, taught, that “ men ought to preserve their bodies from disease by temperance ; their souls from ignorance by meditation ; their will from vice by *self-denial*, and their country from

war by justice; and that they should *follow God*; for the work of God is immortality—Eternal Life.”

3. Solon, one of the seven wise men of Greece, who died 558 years before the Christian era, said: “Observe honesty in thy conversation; seal words with silence; always speak the truth. Fly pleasure, for it will bring sorrow. Be arrogant to none; be mild to those about thee. Meditate on serious things. Conform to reason, and, in all things, *take counsel of God.*”

4. Bias, another of “the wise men” of Greece, who flourished about 680 years before Christ, counselled: “Undertake deliberately, but then go through. Speak not hastily, lest thou sin. Hear much; speak little and seasonably. Make *profession of God everywhere*; and impute *the good thou doest*, not to thyself, but to *the power of God.*”

5. Socrates, who was martyred at the age of 70, about 400 years before Christ, taught as follows : " An upright man, and a happy man, are the same. To do good, is the best course of life. God needs nothing ; and they that need least, and are contented therewith, come nearest to God. The only and best way to *worship God*, is to mind and *obey whatsoever He commands*. God is seen of the virtuous mind. By *waiting upon Him*, they are *united to Him* in purity and happiness." And he asserted that God was always near him.

6. Plato, that famous philosopher, who was disciple or scholar of Socrates, was grave and devoted to Divine things. He accustomed himself to religious contemplations, and lived a virtuous life, always eyeing and obeying the Eternal Mind, which he called God, the Father of all things. He affirmed that any one who lived in such obedience, would become

*like Him*, and so joined with the Divinity. After a life devoted to virtue and philosophy, he died at Athens, 348 years before Christ, aged 81 years.

7. Thomas à Kempis, a Roman Catholic, who died in 1471, says: "Nothing does or can keep God out of the human soul, or hinder His holy union with it, but the desire of the heart *turned from Him.*" And he records this solemn prayer: "Oh God! who art *the Truth*, make me one with Thee in everlasting love. I am often weary of reading, and weary of hearing; in *Thee alone* is the sum of my desire. Let all teachers be silent; let the whole creation be dumb before Thee; and do Thou only speak unto my soul."\*

8. Admiral Penn, William Penn's father, not long before his death, spoke as follows: "Son William, this troubles me, that I have offended a gracious God, that

\* Imitation of Christ.

has followed me to this day. O! have a care of sin! *That* is the *sting*, both of *life* and of *death*. Let nothing in this world tempt you to wrong your conscience." When near his close he took leave of his son with a most composed countenance, and this expression: "Son William, if you and your friends keep to your plain way of preaching, and keep to your plain way of living, you will make an end of the priests to the end of the world. Live in love, and shun all manner of evil." \*

9. A recent writer says: "*Unless the Spirit of God dwells in us*, superstition may have an idol, conscience a law, and philosophy a name; but the heart has no God." Also: "Whenever you feel yourselves prompted to any good work, to any act of kindness or self-denial, to any course of discipline or holy living, accept the impulse; hasten to obey while the fire burns.

\* "No Cross, No Crown."

It is *God* that speaks in these secret promptings. Harden not your hearts when you hear that voice. The Spirit will leave you (that is, you will lose the power to hear it speak), if you refuse obedience ; every warning disregarded, is a door closed against future progress. If you *do not now* the good which *you can*, the time will come, when you *cannot do* the good which *you would*." \*

Many additional examples to the same point are given in William Penn's "No Cross, No Crown," and also in "Clarkson's Portraiture of Quakerism," a work which every person should read who wishes to have a clear understanding of the principles, testimonies, and customs of Friends.

\* F. H. Hedge, in "Reason and Religion."

## CHAPTER VI.

### THE NECESSITY OF CO-OPERATING WITH THE SPIRIT TO SECURE SALVATION.

1. *Question.* The Scripture says (Eph. 2 : 8) : “ By grace are ye saved, through faith, and that not of yourselves; it is the gift of God.” What, then, have we to do ?

*Answer.* 1. “ God resisteth the proud, but giveth grace unto the humble.” Jas. 4 : 6. In the aboundings of His adorable love and mercy, He impresses upon every soul a consciousness of Himself, of His being present to it, and inspires it with a confidence and trust, or “ faith ” in Him. There is no people known in the world, who do not possess some idea, though



often a very vague one, of a Supreme Ruler, to whom they are responsible for their conduct. Pope, in the following lines, beautifully refers to the universality of the idea of a Supreme Being :

“Father of all ! in *every age*,  
In every clime, adored,  
By saint, by savage, and by sage !  
Jehovah, Jove, or Lord.”

2. To those who are favored with the recorded truths in the Scriptures, *this faith* becomes much more deeply and strongly impressed upon the soul, so as to constitute an element of its life. Then, having this heartfelt confidence, or gift of faith, without which “it is impossible to please God,” *we* have a *work* to perform; for the Apostle says: “*Add* to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, Godliness; and to Godliness, brotherly kindness; and to

brotherly kindness, charity :” 2 Peter 1 : 5, 6, 7 ; all implying labor for us to do. He then adds : “ If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.” *Ibid.* 8.

2. Q. What other texts of Scripture show the necessity of labor on our part ?

A. 1. “*Wash* you, *make* you clean ; *put away* the evil of your doing from before mine eyes ; *cease* to do evil ; *learn* to do well ; *seek* judgment ; *relieve* the oppressed ; *judge* the fatherless ; *plead* for the widow. *Come now*, and let us reason together, saith the Lord : Though your sins be as scarlet, they shall be as white as snow ; though they be red, like crimson, they shall be as wool.” Isaiah 1 : 16, 17, 18.

2. “*Awake* thou that sleepest, and *arise from the dead* (the state of the

carnal mind), and Christ shall give thee light," shall render thee spiritually minded. Eph. 5 : 14. "To be carnally minded is death ; but to be spiritually minded, is life and peace." Romans 8 : 6.

3. "*Ask*, and it *shall* be given you ; *seek*, and ye *shall* find ; *knock*, and it *shall* be opened unto you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Matt. 7 : 7, 8.

All these texts, and many more that could be adduced to the same point, show the *necessity of labor*, and *that continuous*, on our part. We can no more reasonably look for a supply of spiritual food, to sustain the soul, *without* labor, than for a supply of outward food to sustain the body, without labor. And, as God is just, whatever He requires of us, or commands us to do, He gives us ability to perform.

3. Q. What, then, is the condition in which we are placed in this respect?

A. The Good Being *invites all* to come unto Him and be saved, and is ever ready to help and bless their endeavors; but He *compels none*. He created us free to choose, and He leaves us free. The great work we are called to is, the *surrendering of our wills to the Divine will*, and to obey Him in all things. Then, when the will is wholly subjected to the Divine will, God reigns in such soul; and where He reigns, there is heaven, and there is joy.

4. Q. Are there any Scripture texts in confirmation of these truths?

A. "Behold the Kingdom of God is within you." Luke 17 : 21. "Work out your soul's salvation with fear and trembling: for it is God which worketh in you, both to will, and to do, of His good pleasure." Philip. 2 : 12, 13.

5. Q. How is this explained?

A. When our wills are brought into entire subjection and obedience to the will of God, *His* will is *our* will; and there is but one will, and that is the will of God; so that it is His will that works in us, "to do of His good pleasure." In this resigned condition of the soul, He is to us our all in all, wisdom and power, light and strength.

6. Q. What truths appear to be manifest in the Divine economy in respect to man's salvation?

A. In the economy of Divine Providence, in His dealings with His rational creatures, two important Truths appear to be strikingly manifest:

1. That *all* who humbly and faithfully seek salvation, shall find it.

2. That none are saved against their wills, or without laboring for salvation, according to the light afforded. In order to be saved, they *must will* and *desire* to

come unto God. They *must ask*, in order to receive. They *must seek*, in order to find. They *must knock*, in order that the door of the Kingdom may be opened unto them. They *must "awake and rise from the dead"* in order to receive the Light of Christ.

"Oh ! Jerusalem, Jerusalem ! how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and *ye would not.*"  
Matt. 23 : 37.

"They would not." *Their wills* resisted the wisdom and power of God to gather them into the Heavenly inclosure. And it is the same in all time. If *any souls* are not gathered, it is because they *will not be*. They hear, but *will not obey*. Their wills resist the wisdom and power of God, and oppose the invitations of Divine love to come unto Him and be saved.

"The harvest is passed, the summer is ended, and we are not saved." Jer. 8 : 20.

7. Q. How must we ask, in order to receive ?

A. It is not sufficient to put a request or petition in words, in order to receive. We must ask *with the Spirit*. The *soul* must *feel a pressing, deep want*, or craving, for that which it aspires after; and this feeling must be accompanied by an abiding conviction, that the Good Being is conscious of our wants, and is able and willing to supply them if this is best for us : which conviction is faith. Then, as we abide in an humble, resigned state, any petition that the soul is *thus strengthened* to offer in an *unwavering harmony* of consciousness, will accord with the Divine mind concerning us, and what is thus asked for will be granted. This is true prayer.

"If any of you lack wisdom, let him

ask of God, that giveth to all men liberally, and upbraideth not, and *it shall be given him.*" James 1 : 5.

"Ye ask and receive not, because *ye ask amiss.*" James 4 : 3.

"We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings that cannot be uttered." Romans 8 : 26.

"What things soever ye desire when ye pray, *believe that ye receive them, and ye shall receive them.*" Mark 11 : 24.



## CHAPTER VII.

### CAUTIONS TO THE SPIRITUAL TRAVELLER.

1. *Question.* Are there any cautions which it would be important to the spiritual traveller to observe?

*Answer.* When the will of the Good Being is clearly understood on any point, so as to bring settled conviction to the mind, it is very important never afterwards to let in the least doubt upon the subject, or make inquiry again. Every care may be taken, at first, to know the mind of God, as with Gideon, when he desired, if God would save Israel by his hand, there might be "dew on the fleece *only*, and it be dry on all the earth *beside*;" and when this was answered ac-

ording to his request, he desired further confirmation, his mind not being fully settled, and he said to the Lord, "Let me prove, I pray Thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew," and his request was again granted; "God did so that night; for it was dry upon the fleece only, and there was dew on all the ground," which settled his mind. Judges 6 : 36, 37, 38, 39, 40.

But after such care is taken, or on inquiry of any kind to know the will of God, an answer is received which brings conviction to the mind, then, beware, strictly, of *letting in the least doubt*, or of making further inquiry. If the Lord says yea to-day, He says yea forever. If He says nay to-day, He says nay for all time. "With Him is no variableness, neither shadow of turning." James 1 : 17.

After having known the Father's will,

another inquiry could arise only from a desire to have an answer different from the one formerly given; thus showing that we are not satisfied with the Lord's will; in which case we are in a condition to interpret the answer in accordance with our desire, and to our hurt or destruction.

2. Q. Is there anything in Scripture to illustrate this danger?

A. This danger is strikingly illustrated by the history of Balaam. When King Balak sent messengers to Balaam to come and curse Israel, Balaam inquired of the Lord: "And God said unto Balaam, *Thou shalt not go;*" and Balaam returned answer to the messengers, "The Lord refuseth to give me leave to go," showing that he understood the will of the Lord, clearly. When Balak received this answer by the messengers on their return, he sent to Balaam, "yet again, Princes, more and more honorable," with promises to pro-

mote Balaam, "unto very great honor," if he would come and curse Israel. Then was his time of temptation, which proved too strong for him. Instead of returning the answer of the Lord, which he had received, and which is yea and amen forever, "Balaam said unto the servants of Balak, tarry here this night, that I may know what the Lord will say to me more." And, as the Lord speaks always by the language of impression, His spirit acting upon the soul, Balaam's condition of heart caused him to interpret the answer to his inquiry, in accordance with his desire. "And God came unto Balaam in the night, and said unto him, If the men call to thee, go with them." "And Balaam rose up in the morning, and saddled his ass, and went with the Princes of Moab. And *God's anger was kindled because he went*: And the angel of the Lord stood in the way, as an adversary against him,"

proving that God had not told him to go, but that, through his desire to do so, he had misinterpreted the impression. "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hands." "And Balaam said unto the angel of the Lord, I have sinned." His sin consisted in his not regarding the convictions first received, as the *unchangeable will of God*. Many spiritually-minded people are entangled in this same snare. Read chapters 22, 23, and 24, of Numbers, which are beautiful and instructive.

Balaam's integrity of purpose, however, in that he "said to the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more," and that the interpreted permission to go with them, was accompanied by the Lord's injunction, "yet the

word that *I shall say unto thee, that shalt thou do,*” was accepted in his preservation, notwithstanding his disobedience and unfaithfulness on one point. Integrity of purpose is always blessed, although the attentive mind will sometimes find afterwards, that the act performed in conformity to such purpose, has not been inherently right, and did not bring that *permanent* “peace” which is the “effect of righteousness.”

3. Q. Is there any other Scripture example to the same point?

A. A similar example is recorded in 1 Kings, chap. 13, which read, where “a man of God,” who came out of Judah to Bethel, to cry against the altar, and was understandingly “charged by the Word of the Lord,” to “eat no bread, nor drink water, nor return again by the same way that he came,” was beguiled by an old prophet to turn aside, and eat, and drink,

and was destroyed for his disobedience, and unfaithfulness in not understanding, prophet as he was, that the *word and purpose* of the *Almighty* cannot change.

“The word of the Lord endureth forever.” 1 Peter 1 : 25.

4. Q. The Scripture text quoted in regard to Balaam, says, “God’s anger was kindled.” Can God get angry?

A. No, “God is love,” 1 John 4 : 16, and therefore can never feel anger towards His creatures, even as a loving and good father could not have such feeling towards a tender infant in its mother’s arms. The expression must have been used by the Scripture author, from the misinterpretation of the received impression. “God is a Spirit,” and He speaks to His creatures, not by a *voice of words*, but by the *language of impression* upon the soul. Now, where there is a violation of the known will, and *positive command* of the Most High, as in

the case of Balaam, a feeling of darkness, distress, and intense spiritual suffering ensues, which, under a consciousness of our disobedience, is interpreted as arising from the displeasure or anger of God; whereas, it is the consequence of the separation of the soul from the harmony of His Holy presence. The soul is thus separated from a state of happiness, in the same way that our first parents were, by *wilful disobedience to a known command of God*. And, it is in love and mercy, not anger, that this feeling of distress follows disobedience, in order to induce, by the misery that is experienced, a departure from those ways that produce suffering, and in humble repentance, a return to obedience to the manifested will of God, who will receive the returning, repentant one, with the embraces of His love.

5. Q. Are there any other cautions needed?



A. Yes, there are several. A great caution is needed that we *be not over-anxious to attain some end*, and desire the Lord to *go with us* in *our* way, instead of our being willing to *go with Him*, in *His* way. The language of our heart should always be, "Lord, not as *I* will, but as *Thou* willest, for I know what thou willest is best for me."

6. Q. Is there any illustration of the need of this caution in Scripture?

A. This is illustrated in the history given of Jephthah, Judges 11, where "he vowed a vow unto the Lord," that if the Lord would do as Jephthah desired, he would offer up for a burnt-offering "whatsoever came forth from his house to meet him on his return." And when he had accomplished what he had desired, and came unto his house, behold his daughter came out to meet him, and she was his *only child*. "And when he saw her, he

rent his clothes and said, Alas! my daughter! thou hast brought me very low; for I have opened my mouth unto the Lord, and cannot go back." And "he did with her according to the vow which he had vowed."

7. Q. What is another caution?

A. When the soul has experienced the aboundings of Divine love and favor, great care is particularly needed to *remain humble and watchful*.

8. Q. What illustration may be given of this from Scripture?

A. This is illustrated in what is recorded of Peter in the 16th chapter of Matthew. When the disciples were queried of by the Blessed Jesus, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the Living God." "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto

thee, but my Father which is in Heaven." What high evidence of Divine favor did Peter thus receive, and in presence of his fellow disciples!

But Peter not keeping on the guard, appears not to have continued sufficiently humble and watchful; for, very soon after, when Jesus was showing "His disciples that He must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day," "Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord; this shall not happen unto Thee." "But Jesus turned and said unto Peter, *Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men.*" What a severe rebuke, after such high previous favor! showing the necessity of *being continually on the watch*; and the

necessity for this is never greater, than *just after we have been most favored.*

9. Q. Is there an additional practical caution?

A. Yes, when we have once received faith in the Divine Power, which faith is the gift of God, great caution is needed that we *hold our faith fast*, and *do not let fear or doubt enter*. If fear or doubt enters afterwards, it is from unwatchfulness, and weakness in ourselves.

10. Q. How is this condition illustrated?

A. This condition is illustrated by what is stated in the 14th chapter of Matthew, when the disciples saw Jesus at night, "walking on the sea," and "they were troubled," and "cried out for fear." But "Jesus said unto them, It is I, be not afraid." "And Peter answered Him, and said: Lord, if it be Thou, bid me come to Thee on the water. And He said, Come. And when Peter was come

down out of the ship, he *walked on the water*, to go to Jesus. But, when he *saw* the *wind boisterous*, he was afraid; and, beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him : Oh, *thou of little faith ! wherefore didst thou doubt ?*” The reprimand was incurred by Peter’s *looking about*, seeing the “wind boisterous,” and becoming “afraid,” instead of keeping his eye steadily fixed upon *Him* that called him, with unwavering faith in His goodness and power. Many of the Lord’s servants are overtaken by this weakness.

## CHAPTER VIII.

### PRACTICAL EFFECT OF THE DOCTRINES OF FRIENDS—PRIMITIVE CHRISTIANITY—CREED.

1. *Question.* What do the doctrines of Friends constitute, when faithfully maintained?

*Answer.* The doctrines of Friends, when faithfully maintained, embrace and enjoin all the duties of life, first to God, and then to our fellow-creatures. They inculcate the fatherhood of God, and the brotherhood of man—*of all mankind*. They require that we be clothed with love, kindness, charity, truth, and justice, as *practical virtues*, in all our intercourse with our fellow-creatures, in obedience to the Divine law written upon the heart. With those who are governed by

such principles, there can be no war, no slavery, no oppression of any kind, no tale-bearing or detraction, no deception, no injustice, but all would be regulated by the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

These they believe to be the principles of primitive Christianity.

2. Q. What is meant by primitive Christianity?

A. Primitive Christianity, as its name implies, is the religion of Christ and His immediate followers: and its sublime tenets are embodied in the incomparable "Sermon on the Mount," in chapters 5, 6, and 7 of Matthew, which read. Friends believe, that when mankind are obedient to the Spirit of God, operating upon their hearts, and enlightening their understandings, they are brought, in all time, into the *same primitive spiritual worship of God,*

and the *same unselfish*, charitable, Christian practices towards their fellow-creatures.

3. Q. What is a creed ?

A. A creed is a brief summary or statement of religious belief; or a form of words in which the articles of professed faith are comprehended. Hence it is sometimes called a "Confession of Faith." A creed is drawn up by persons of high authority among those by whom it is professed.

4. Q. What is the object of a creed ?

A. The object of a creed, is to secure uniformity of religious belief among the members of the sect which has adopted it, and a belief in conformity with the creed, is a test of "orthodoxy," or soundness of faith. Any departure from the creed in opinion, is called "*heresy*," and those who thus depart, are denominated *heretics*.



5. *Q.* Do creeds effect the object proposed to be secured by them?

*A.* They do not, and this is well for society. For many times, some of the members of a society are much more advanced in spiritual things than their creed. These burst through the restricted boundaries of their creeds, into direct communion with God, and learn of *Him*, immediately, who "teacheth as never man taught." Hence, true, devout, pure, and holy persons and worshippers are to be found among all sects.

6. *Q.* What creed or confession of faith had the primitive Church?

*A.* The primitive Church had no written creed, or confession of faith, but all were directed to, or depended upon, the manifestation of the Divine life, or spirit of truth, in the soul, as that which would lead into all truth.

7. Q. What are the evidences of the teaching of the Spirit?

A. "By their fruits ye shall know them," and the teachings of the Spirit, bear "the fruits of the spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5 : 22, 23.

8. Q. How was the true Christian Church in the apostolic days distinguished?

A. The true Christian Church in the apostolic age, was distinguished by the following characteristics :

1. A pure, spiritual worship.
2. A free Gospel ministry.
3. Religious liberty.
4. A testimony against war and oppression.
5. A testimony against oaths.
6. A testimony against vain fashions,

corrupting amusements, and flattering titles.\*

All these characteristics of the true Christian Church, in the apostolic age, are cardinal principles and testimonies of the Society of Friends.

\* Janney's History of Friends, vol. i., page 21.

## CHAPTER IX.

WORSHIP—BAPTISM AND OTHER ORDINANCES  
—THE MINISTRY—SCRIPTURES—  
ORIGINAL SIN.

1. *Question.* What is pure spiritual worship?

*Answer.* Pure spiritual worship consists in striving to be pleasing to God, by becoming assimilated to His nature, through the operation of His Holy Spirit, and obedience to His manifested will. It is entirely irrespective of creeds, sects, external forms and ceremonies, or profession of religious belief; but is the same in all. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John 4 : 24. "God

is not worshipped with men's hands, as though He needed anything, seeing that He giveth to all life, and breath, and all things." Acts 17 : 25.

2. *Q.* Who are the true worshippers?

*A.* Every earnest engagement to endeavor to please God, by becoming practically clothed with the spirit of love, kindness, charity, patience, resignation, fortitude, truth, purity, and holiness, and living in perfect obedience to His manifested will in all things, is an act of spiritual worship, pleasing and acceptable to God ; and those who are thus engaged, are true worshippers, "in spirit and in truth," "such as the Father seeketh to worship Him." John 4 : 23.

3. *Q.* What do Friends profess respecting what are called the ordinances?

*A.* Friends do not believe the ordinances, as they are called, to be *essential to salvation*, as many Christian professors

appear to do. They believe that the great work of righteousness, is to *purify*, and *cleanse* the *heart* ; and that nothing but the operation of the spirit and power of God immediately upon the soul, can quicken it, strengthen it, purify it, and bring it into His holy nature, and render it pleasing and acceptable to Him. Hence, they see a danger of seekers after truth being led to depend upon these outward ordinances, to do for them, what, in their nature, they cannot do : that is, to purify the soul, and render it acceptable to God.

4. Q. What do Friends regard as the true baptism ?

A. Friends believe that the true baptism, is the baptism of the Holy Spirit ; cleansing the soul from every defilement, and bringing it into the Divine nature. " I indeed have baptized you with water ; but He shall baptize you with the Holy Ghost," or Holy Spirit. Mark 1 : 8.

“There is one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Eph. 4:4, 5, 6.

5. *Q.* What do Friends regard as the true spiritual bread?

*A.* Friends regard the expression “Bread,” as a beautiful figure of that which will nourish and strengthen the soul, as outward bread does the body, and that the Holy Spirit is “the Bread which cometh down from Heaven,” “and nourisheth the soul unto eternal life.”

6. *Q.* What do Friends think is the true wine?

*A.* Friends regard the true wine, as of a corresponding spiritual nature, the inflowings of the Father’s love, which inspires and animates the soul.

7. *Q.* Where is the place for the true worship of God?

*A.* God is everywhere present; and

*wherever* there is a human soul, *there* is a place of true worship,—a place where the soul can turn to God, with earnest desires to love, serve, and please Him, and can breathe forth aspirations for His help and protection. And, through His adorable love and mercy, He leaves an avenue open, by which every soul can communicate with Him, and receive the sweet incomes of His love: so that, while our hands are employed by the daily avocations of life, in the house or in the field, our hearts may be acceptably worshipping God, and enjoying the comforting influence of His holy presence. “Rejoice evermore, pray without ceasing, and in everything give thanks.” Heb. 5: 16, 17, 18.

8. Q. What, then, is the object of meeting together for Divine worship?

A. The Good Being—the Father of all—in the infinitude of His love and wis-



dom, created us social beings, and "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Prov. 17: 17. Also, as the Spirit of God operates upon the soul, it sometimes seems, when an assembly is gathered, to flow from heart to heart, baptizing all in love; so that a stronger and sweeter spiritual influence is felt, from the sympathetic commingling; and a greater expansion of heart, and flow of the affections, are experienced, by direct communication with other members of the community in which we live, and more immediate intercourse with objects of our love.

It is, also, the experience of all the devoted servants of the Most High, that the nearer they are brought into communion with God, and to realize His presence, the more ardent, deep, and consoling are their love and confidence; so, the more *nearly* the seeking ones are brought into

fellowship with those under like concern, the stronger will be the mutual feeling of interest and affection, and of consequence, the more their hearts will be brought into the Divine nature, which is the great object to be attained by worship.

“Let us hold fast the profession of our faith without wavering;” “let us consider one another, to provoke (that is, call forth) unto *love*, and to *good works*; not forsaking the assembling of ourselves together, as the manner of some is.” Heb. 10 : 23, 24, and 25.

9. Q. How can we draw near to God?

A. God is a Spirit, and is everywhere present; and drawing near Him, is not in *place*, but in *spiritual condition*. “God is love; and he that dwelleth in love, dwelleth in God, and God in him.” 1 John 4 : 16. Hence, we draw near unto God, by becoming godlike,—pure and holy;—by humbly turning our minds to Him,

with earnest desires to love, serve, and please Him; and of course, refraining from doing everything that we think is wrong. Doing what we believe to be wrong, is a sin. "Sin is a transgression of the law." 1 John 3:4. "To him that esteemeth anything to be unclean, to him it is unclean." Romans 14:14.

10. Q. Is there Scripture evidence that we thus draw near to God?

A. "Your *iniquities* have *separated* between you and your God, and your *sins* have hid His face from you." Isaiah 49:2. Hence, as sin and iniquity are put away, we are no longer separated, and draw near to God.

"Wash you, make you clean, put away the evil of your doing from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Come now*, and let us reason *together*,

saith the Lord." Isaiah 1: 16, 17, and 18.

All being now removed that separated them from God, they are brought near to Him. "*Come now, let us reason together,* saith the Lord."

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him *return unto the Lord*, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 45: 7.

11. Q. Have we ability to obey these injunctions?

A. *God is just*; and hence everything that it is our duty to do,—every injunction, or command He lays upon us,—He gives us ability to perform. To the humble, willing, obedient soul, He is, *ever*, both Wisdom and Power, enlightening the understanding, and through the influence of His Holy Spirit, giving

strength to fulfil all His gracious purposes.

12. *Q.* What do Friends believe in regard to the ministry?

*A.* Friends believe that true Gospel ministry can proceed from those, only, who have received an especial gift for that purpose, and are humbly and meekly clothed with the Spirit of Christ; and that no outward instruction or learning can impart the qualification, or is essential to its exercise. Also, that the Gospel must be *free*. As the blessed Jesus enjoined, "Freely ye have received, freely give." Matt. 10 : 8.

Moreover, Friends do not regard vocal ministry to be absolutely necessary in a meeting for worship, some of the most precious and favored meetings being those held in outward silence, where those present, solemnly gather to the *Fountain of Life* in their own hearts,

and receive instruction immediately from the Inward Teacher, who condescends to teach His people Himself, and teaches as never man taught. "We need not that any man teach us, but as the same anointing teacheth us of all things, and is truth, and is no lie." 1 John 2 : 27.

"Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord, thy God, which teacheth thee to profit, which leadeth thee by the way which thou shouldst go." Isaiah 48 : 17.

13. *Q.* What then is the benefit of vocal ministry ?

*A.* Preaching, or instrumental means, is useful, in stirring up the pure mind by way of remembrance, in drawing attention to the reality and sufficiency of the inward teacher, and in encouraging and urging, careful attention, and faithful obedience, to all its manifestations, so as not to grieve or quench the spirit.

The influence of a devoted soul, powerfully acted upon by the Spirit of God, acts on surrounding souls like a strong magnet among smaller ones, and constitutes the great element and efficiency in Friends' preaching. And the effect of this is frequently the most marked, in instruments of few educational advantages.

14. Q. What preaching is most effectual?

A. Preaching, in order to go *to* the soul, must proceed *from* the soul. If it proceeds from the head, or mere intellect, of the speaker, it will stop in the head of the hearer, and not reach the heart, or spiritual life. The true Gospel can proceed, only, from the overflowing of the Divine life in the soul of the speaker, the stream of which proceeds to refresh, cleanse, strengthen, and comfort those within its influence. And *when* the souls of the congregation are

turned to God, the work of the instrument is ended.

15. *Q.* If there is no preaching, how is the mind to be occupied in meeting?

*A.* Each individual who is concerned for his eternal interests, knows his own deficiencies, besetments, and wants. A sense of these, accompanied by a full belief that the Searcher of Hearts, the true Teacher, is present to the soul, in order to help and to bless, brings the heart into a tender, teachable state, in which it will be clearly shown what will make for peace, and establish in righteousness. A mind under such concern and engagement, will find full and profitable occupation, during the time of a meeting; and although not a word may be spoken, it will experience a comfort, and a renewal of spiritual strength.

16. *Q.* Is there any suggestion that might aid a young person in getting the



mind gathered in meeting, and performing acceptable worship?

A. The first requisite, is, an earnest, heartfelt desire to love, please, and serve God. Then, endeavor to let aspirations arise from the heart somewhat to the effect: "Create in me a clean heart, O God! and renew a right spirit within me. Wash me, and purify me, that I may be clean. Only show me thy will with clearness, and lead me in the way in which Thou wouldst have me go, and I *will try* to obey whatsoever Thou commandest, and to bear, with patience and resignation, whatsoever Thou seest meet to impose; for I feel assured, that all my trials and afflictions are in love and mercy, and intended for my purification and redemption."

An habitual engagement somewhat of this kind, in silent meetings, performed *in strict sincerity of heart*, will cause the

soul to increase rapidly in its power of perception, its strength, and its sensibility to Divine impressions. It rises above all sectarianism, and, in love and charity for all mankind, “enjoys the glorious liberty of a child of God.” Romans 8 : 21.

17. *Q.* If this Inward Guide and Teacher, as it is faithfully regarded and obeyed, is all-sufficient for our salvation, what place do the Scriptures occupy ?

*A.* The Scriptures are invaluable in bearing emphatic testimony to this Divine power and principle in the soul of man ; in exhibiting the love, mercy, justice, power, wisdom, and goodness of God towards His rational creatures ; in furnishing the pure example, heavenly precepts, and righteous works of the blessed Jesus ; and in containing the recorded experience of the most devoted servants of God in former ages, which is as a waymark to the traveller Zion-ward, who will find strength

and encouragement from the corroboration of their experience, with the workings of the same Spirit in his own heart. The Sermon on the Mount, as contained in the 5th, 6th, and 7th chapters of Matthew, and the 37th, 91st, and 107th Psalms, afford comfort for almost every state. But the Scriptures, although so valuable when rightly regarded and used, *will* and *can* do us no good, unless we come to experience, in our own hearts, that of which they bear witness,—the Spirit and power of God. They are, next to a rightly authorized ministry, the best of *outward* helps, pointing to the alone source of true help. The *truths* they record are not true because they are there recorded, but they were recorded because they are true. And a belief in anything of which we can have no corresponding evidence in our own consciousness, is not essential to *our salvation*. Hence, all Scripture that

can benefit any one, is that to which the Spirit of God in our hearts bears witness. Having been dictated, by this same Spirit, to the holy men of old, when it “comes unto its own,” in us, “its own receives it,” and with it, receives “power to become a Son of God.” John 1 : 12.

The Scripture “is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3 : 16, 17.

“Prove all things; hold fast that which is good.” 1 Thess. 5 : 21.

18. Q. What is important in reading the Scriptures ?

A. In reading the Scriptures, it is very important to a seeker after Truth, that he strive to bring his feelings into harmony with the Divine Spirit, in order to be instructed and blessed; and that he

keep in mind the attributes of Deity (see answer to Question 5th, chapter 3d), remembering that God is more pure, true, just, merciful, holy, and full of kindness and love, *than it is possible for man to conceive*, because in Him these attributes are infinite, whilst our highest conceptions of them are only finite; and to feel assured that any interpretation of Scripture that conflicts with these attributes cannot be true.

19. Q. What is Friends' view on the "doctrine of original sin"?

A. "The imputation of the sin of Adam to his posterity," and that God causes us to suffer because Adam sinned, Friends do not believe. As it would, manifestly, be *unjust* in a *man* to punish a *child* for an offence committed by its *father*, so a Being of infinite justice could not punish, or cause to suffer in any way, the children *of Adam*, through long succeeding gen-

erations, for the sin he committed. No, no. We sin and fall, when we do sin, not *because* Adam did, but *as* he did, *by wilful disobedience* to a *known law of God*.

20. Q. Is there any Scripture in support of this view of Friends?

A. This belief of Friends is supported by abundance of Scripture testimony, some of which has been already given, to which the following may be added :

1. "The Lord said unto Cain, if *thou doest well*, shalt thou not be accepted? and if thou *doest not well*, sin lieth at the door." Genesis 4 : 6, 7.

2. "Thus saith the Lord God, The *soul* that *sinneth* it *shall die*. The *son* shall not bear the iniquity of the *father*, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon *him*; and the wickedness of the wicked shall be upon *him*.

“But if the wicked will turn from all the sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. All the transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live.

“But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezekiel 18:20, 21, 22, 24.

In this belief of Friends, as presented by these Scripture texts, what beautiful accordance there is with justice and *mercy*.

## CHAPTER X.

### FRIENDS' DISCIPLINE—SOCIETY ORGANIZATION.

1. *Question.* How is Friends' discipline to be regarded?

*Answer.* Friends' discipline belongs to the *organization* of the Society. Friends, as a religious body, have their religious principles, and the Christian testimonies which spring immediately therefrom, which are as broad and universal as humanity itself; and, proceeding from the Spirit of God, they partake of His eternal nature, and are characterized by His Divine attributes. These principles, and the grounds of these testimonies, must endure through all ages, without any further support than the power of God.



But the *religious organization* of Friends, although it is believed to be in harmony with these heavenly principles, and to have originated from them, is a different thing. Its rules, injunctions, and order, are embraced in a code constituting a Book of Discipline, and cannot be sustained without outward support. This support is due from every member of the organization who has arrived at years of maturity and understanding.

The rules and regulations in the discipline have frequently been changed to adapt them to the different circumstances or conditions of the Society.

2. *Q.* How did the discipline originate?

*A. 1.* When the early Friends were gathered to form a religious association, the great fundamental principle from which their various religious testimonies sprung, *was the Divine life, or Spirit of God in*

their souls, flowing out in love, kindness, and charity to the whole family of man. This Holy Spirit, which is the wisdom of God, and the power of God, both illuminated their understandings to discern the Truth, and imparted to them ability to fulfil all its requirements. It led them into the observance of moderation, temperance, patience, resignation, mercy, love, kindness, charity, truth, purity, and holiness; and, consequently, preserved them from tale-bearing, detraction, war, strife, contention, and every species of oppression, perversion, and injustice.

2. Joined into a religious association by the bond of these precious religious principles and testimonies, with a consequent concern to extend a mutual care over each other, and to bear one another's burdens, certain rights and privileges became attached to individual members, *such as*, that the poor should have all

needed attention and assistance; their children be freely educated, and properly cared for; and a member who removed from one branch of the organization to another, should be furnished with a certificate, which entitled him to the care and kindness, as well as to all the rights and privileges of those among whom his lot might be cast. In order to effect all these objects, certain rules and regulations were from time to time adopted, as they were found to be needed; and these collected, constitute the Book of Discipline; and when new rules and regulations are adopted, they are embodied therein.

3. *Q.* What is meant by birthright?

*A.* In the concern of Friends for their *offspring*, these outward benefits of religious association were extended to *them*, and the *children* of *Friends* were admitted to the rights and privileges of membership, which were hence called "birthrights,"

and included a claim on the Society for everything they needed, which the parent was unable to bestow. Hence, in case the parent was deceased, or pecuniarily unable, the children, at the expense of the Society, were to be carefully and liberally provided for, to be educated, taught a trade, or some occupation by which they could earn an honest livelihood; and all Friends' children to have the mantle of the Society thrown around them, for their preservation and protection, bodily and spiritually, with all the rights and privileges of older members.

4. *Q.* Do Friends strive to make converts of others?

*A.* Friends do not strive to make converts to their *organization*; that is, to have others to become members of their particular religious Society; but they desire and labor for *all* mankind to come to the knowledge and possession of the great

principles of truth, revealed by the operation of the Spirit of God, to the humble, devoted, obedient soul, and thus become members of the Church of Christ. Then it will make no difference what their outward profession of religion may be, or whether or not they are members of any religious organization.

5. *Q.* What is the advantage of belonging to a religious society?

*A.* Friends think there is a positive advantage to the humble, spiritual traveller, to be joined with others of similar views and experience, in an association for religious communion and fellowship; and when any persons who become fully convinced of the principles and testimonies held by Friends, and give practical evidence of such convincement, desire to become members of the Society, they are received into the organization with great *cordiality* and kindness, and admitted to

all the rights and privileges of the other members.

6. Q. What further additions to the discipline were found necessary?

A. While all the members of the association were actuated by the precious influence which first drew them together,—the overflowing of the love of God in their hearts, and the light and power of the Holy Spirit, obeyed in humility and meekness,—nothing further was needed for the healthy support and government of the organization. They felt, that “One was their Master, even Christ, and all they were brethren,” dwelling, in obedience to His manifested will, in harmony, peace, and love. But all “birthright members” could not be expected to have experienced a regeneration of heart; and some of those who became members by conviction, might not have known this great work to have been *fully* accomplished in them.

selves, or might have experienced a subsequent falling away therefrom ; so that violations of the testimonies of the Society, and of its rules of discipline, sometimes occurred among its members, in consequence of which, reformatory and restorative articles of discipline were deemed necessary, enjoining labor, in the spirit of meekness and love, for the restoration of those who transgressed ; and, when they *would not be reclaimed*, they were regarded as no longer in religious fellowship with the Society, or entitled to the rights and privileges of its members ; and the Society simply testified to that fact, which was all the censure attached to the transgression. Such persons were said to be “disowned.”

7. *Q.* How are the rules of discipline regarded ?

*A.* The rules of discipline are regarded as an outward law, to which the members who are admitted to the rights and priv-

ileges of the Society are expected to conform, in the confident hope and belief, that it will be a protecting hedge about them, and ultimately prove as a "school-master to bring unto Christ." Gal. 3 : 24.

8. *Q.* Is the support of the discipline obligatory upon all the members ?

*A.* 1. Each member has a voice in all the business meetings of the organization, and every one who is of a sufficient age should feel a moral responsibility for doing his part in holding the meetings, and for the proceedings therein. If the Preparative Meetings are not held, there can be no report, or representatives to the Monthly Meeting, and therefore the Monthly Meetings cannot be legitimately constituted. If the Monthly Meetings are not attended, there can be no representatives or report to the Quarterly Meeting; and if the Quarterly Meetings are neglected, there can be no report or rep-



representatives to the Yearly Meeting, and the organization is broken. The duty of sustaining these meetings, and of transacting the important business that claims their attention, devolves on *all the members*, and strictly speaking not on one more than on another. Each member has the right, too, to propose any alterations in the discipline, such as he thinks would adapt it better to the interests of Society, the welfare of its members, and the promotion of harmony, peace, and love, in support of our principles and testimonies.

2. In like manner, every member is under a solemn obligation to observe a scrupulous watchfulness, not to violate any of the clear provisions of the discipline, while they continue to be discipline. By this means, and this only, can Friends, as an organized body, remain a harmonious, consistent, and united people. Even *in a case* where a member may not clearly

see the propriety of some rule of discipline, the observance of it would still be a small sacrifice, in the return for the many rights and privileges he enjoys from membership. The legal exemption from taking oaths, to those who regard this as against the command of the Divine Master; the having of a place, *as of right*, at which to assemble with others for Divine worship, and to bury his dead; in case of his removal to another neighborhood his immediate admission to equal privileges with the resident members, at any meeting to which he takes a certificate; the *home* he has in any Friend's family wherever his lot may be cast; and in case he should unhappily be overtaken with helplessness and poverty, the security he possesses of all needed assistance and affectionate care, as well as the education of his children, by the Society of which he is a member, *are rights and privileges*, for which the sacrifice of a lit-

the convenience, and individual opinion, where no principle against it is involved, may well and justly be made to the religious organization which confers them.\*

9. Q. What is the object to be gained in treating with those who violate our testimonies?

A. It is the desire and concern of the Society of Friends, that in the administration of our discipline, Monthly Meetings and their officers may humbly and diligently seek for Divine direction and aid, and to be clothed with the spirit of charity and restoring love, in their proceedings toward those who deviate from our order; remembering, that it is the *healthful condition of the heart*, and the *eternal interests of the soul*, which are the great objects of labor and care of a religious organization over its members;—that thus, the discipline may be administered in the spirit of

\* Minutes of Baltimore Yearly Meeting, 1862.

the Gospel of Christ, the nature of which is to produce peace on earth, and goodwill to men, and to seek the restoration and true welfare of any who may unhappily stray from the path of rectitude.\*

10. *Q.* Are there any sources of danger to the organization?

*A.* As an organized body, Friends have two sources of danger: One of regarding our *organization*, and the support of *it* and its *discipline*, *more* than the spirit of love, kindness, and charity,—or the spirit of God,—from which the organization originally proceeded, and which imparts to it all its vitality and its value.

Another danger is of regarding the organization as self-sustaining, and able to endure without the co-operation of its members. The danger from the first source is most frequently exhibited in some of the elder and more active part of

\* Minutes of Baltimore Yearly Meeting, 1882.

Society ; whereas, the danger from the second source, is most marked in the younger members, from their not attending meetings, especially those of discipline, and lending their aid in supporting our organization, and maintaining our precious principles and testimonies, in their primitive purity and Christian simplicity.

## CHAPTER XI.

### DRESS—ADDRESS—MUSIC—SUMMING UP OF THE DUTIES OF LIFE.

1. *Question.* What is the origin of the peculiar dress worn by Friends?

*Answer.* We find in the particular form of many of the “testimonies” borne by the Society at its origin, a pervading reference to the notions and usages existing at that time. It was thus in respect to the testimony in regard to simplicity of dress. The early Friends, in this case, only adopted the usual style among the sober people of the time, while they condemned and discarded the extravagances of costume prevalent in the gay world around them; and their dress being thus

stripped of its ornaments and superfluities, was called *plain*.\*

2. *Q.* What is the testimony which Friends have in regard to simplicity and plainness of dress?

*A.* Plainness or simplicity of dress, consists in a due practical regard to simplicity, convenience, and economy, and freedom from all ostentation, superfluity, or extravagance; and it has otherwise no connection whatever with any peculiar mode or color.

“The source of liberal deeds, is wise economy.”

“The superfluities of a vain and fashionable world, would clothe all the poor.”

“Every superfluity is an oppression somewhere.”—JOHN COMLY.

3. *Q.* What is to be guarded against in relation to dress?

*A.* We must guard against a vain os-

\* Address of Z. Test, p. 7.

tentatious *spirit*, that would desire to show off fine clothes, and thus attract attention, evince superiority over others, and excite envy in weak minds. It is the *condition of the heart* that is important, and not what is worn. Hence the injunction, "Keep thy heart with all diligence, for *out of it* are the issues of life." Prov. 4 : 23. If the heart is devoted to God, and in fellowship with Him, the dress and all other outward things will be regulated in harmony with the Divine mind. The true adorning is that of a meek and quiet spirit.

4. Q. Is the same principle applicable to address?

A. The same principle applies to the language we use. The great object of language is, to convey the thoughts or ideas which are in our minds, clearly to the minds of others; and the particular words we employ to do this, can make no



difference to the Good Being, who regards only the *condition of the heart*. So that plainness of speech consists in sincerity, simplicity, directness, and gentleness; and freedom from ostentation, superfluity, or flattery. It is the *motive* that is regarded by Deity. If we depart from using the "plain language" of the Society of Friends from *pride*, from an *unwillingness to bear the cross*, or from a feeling that inclines us to flatter those with whom we converse; or, if we address them with fashionable language, and flattering titles, from the *same motive*, it denotes an unhealthy, obsequious, unmanly condition of the heart, which injures the soul, and separates it from the Divine harmony. Hence arise the care and concern of the Society of Friends, particularly over its youthful members, that they may keep their hearts pure, and at peace with God, by avoiding every feeling of pride, vanity, ostentation,

or flattery, in "speech, deportment, and apparel."

5. *Q.* What was the origin of what is called the plain language of Friends?

*A.* At the time of the rise of Friends in England, they adopted the terms "thee" and "thou" in addressing a single person, uniformly *to all*, in order that they might give no countenance to the injurious caste distinctions, sanctioned by the customary discriminations at that time, in the use of the singular and plural pronouns. George Fox, in his first mention of the subject, puts it entirely upon this ground. He says, "I was required to use *thee* and *thou* to *all* men and women, without any respect to rich or poor, great or small;" thus resting the testimony on that idea of universal brotherhood, to which, on all occasions, he gave such emphatic recognition, and to which the custom that then prevailed of using *thee* and *thou* to the lower

classes, and *you* to the higher, was, in his view, a palpable contradiction.\* There is also a propriety and greater precision of language in using a different word in speaking to a single individual from the one used in speaking to two or more. The use of *thee* and *thou* to *one* person, and *you* to *more* than one, is marked with great beauty and simplicity, as well as grammatical correctness.

The same applies with full force to the use of first, second, third, etc., to designate months and the days of the week.

6. *Q.* What is the ground of Friends' testimony against music?

*A.* Friends have no testimony against melody and harmony of sounds, nor anything else which does not unfavorably affect the heart, and disqualify it for the enjoyment of the Divine presence.

It is the waste of precious time conse-

\* Address of Z. Test, page 7.

quent upon an indulgence in music in its various connections, especially *instrumental*, the injurious effect upon the health in the sedentary habits induced in acquiring an acquaintance with it, the kind of company into which it may lead, the effect upon the heart of those baneful influences so often found in places of public amusement where music is an accompaniment, the attendant expense, and other considerations, that Friends' concern and testimony are against. But against *music in itself*, although individual members may have, Friends as a Society have no testimony.

Nevertheless, there is a state attainable in sweet communion with God, where music of any artificial kind would be rather an annoyance than a gratification; and to this blessed state, Friends ardently desire that all their members, and especially the beloved youth, may be encouraged to en-

deavor to attain. Then, everything that could disturb or injure, will be "cast away as to the moles and to the bats." Isaiah 2 : 20.

For a clear and interesting exposition of Friends' views on "useful and hurtful amusements," music, dancing, the theatre, novels, diversions of the field, etc., see "Clarkson's Portraiture of Quakerism," under Moral Education, Volume 1, pages from 35 to 172.

7. *Q.* How may all the duties of life be summed up ?

*A.* All is summed up in the injunction of George Fox, "Mind the Light,"—that is, in being strictly and faithfully obedient to every manifestation of duty, as shown by the Divine illuminations, or Spirit of God. This, besides leading to the practice of all the virtues, as heretofore expressed, will lead to the observance of strict moderation and temperance in all

things, and to place a healthful restraint on every appetite and desire, so that, "whether we eat or drink, or whatsoever we do, all will be to the glory of God." 1 Cor. 10 : 31. •

*Restraint* upon our appetites and desires is essential to their true and healthful *enjoyment*. When too freely indulged, they cease to afford gratification or health. "Fear God, and keep His commandments, for this is the whole duty of man." Eccles. 12 : 13.

## CHAPTER XII.

### RIGHTEOUSNESS—MORALITY—RELIGION— OVERRULING PROVIDENCE.

1. *Question.* What is righteousness?

*A.* Righteousness consists of the duties performed in practical obedience to the "Light," or manifested will of God, and this obedience preserves the soul in harmony. "The work of righteousness shall be peace, and the effect thereof, quietness and assurance forever." Isaiah 32:17.

2. *Q.* What is the difference between morality and religion?

*A.* *Morality* is the practice of the duties of life among men, as social beings, according to justice and human laws, without reference to the motive; whereas,

*religion* consists in the performance of the duties we owe directly to God, and also those we owe to our fellow-men, from a principle of obedience, and of love to God and man. A religious man must necessarily be a moral man. But a man may be highly moral, performing all the duties required of him by society, and the outward law, and yet not religious; his actions not being under the direction of the Divine mind, they may not be in harmony with the designs of Providence, and promotive of His glorious purposes.

3. *Q.* Can this be illustrated by Scripture?

*A.* This is illustrated in the 19th chapter of Matthew, where “one came unto Jesus” and inquired “what good thing shall I do that I may have eternal life?” When Jesus recited the outward law to him, “The young man saith, *All these things have I kept from my youth up; what*



lack I yet?" He had been strictly moral, fulfilling all the requirements of the outward law, yet he was conscious that some important thing was lacking, before he could "have eternal life."

When Jesus told him what to do in order to be perfect, "he went away sorrowful," being unwilling "to take up the cross and follow Christ" in the way of *His requirings*, which is the only way of a religious life—one eternal and everlasting.

4. Q. Do Friends believe in a providence in the affairs of men?

A. Friends believe in an overruling Providence in the affairs of men, and that the trials and afflictions consequent upon disobedience to His will, and the violations of His law, are the kind means of a wise and good Providence, to induce the sufferers to forsake the course that produces affliction, and come under the Divine government.

“Before I was afflicted I went astray, but now I have kept Thy word.” Psalm 119:67. “Whom the Lord loveth, He chasteneth, and He scourgeth every son whom He receiveth.” Hebrews 12:6.

“Come out of Babylon, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4.

This restorative influence from suffering and trials being a part of the Divine economy, as Friends testify, Providence alone can know when those who have gone astray, or who have not come to know God, can bear to be more blessed, and in what way to minister to their condition in order for their help; and consequently, those who successfully engage in the work, must act in harmony with the Divine purposes, which can only be, by being guided by Divine direction, and acting under the influence of the Holy

Spirit. ' Such are the true ministers that perform works of righteousness, all being in harmony with the Divine mind.

5. *Q.* Can this be illustrated from Scripture?

*A.* The history of Saul and Ananias in the 9th chapter of Acts, strikingly illustrates this point. "And Saul was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias. And the Lord said unto him, Arise, and go into the street called Straight, and inquire in the house of Judas, for one called Saul of Tarsus; for, *behold he prayeth*; and hath seen in a vision, a man named Ananias coming in, and putting his hand on him, that he might receive his sight." And Ananias did as he was commanded. "And immediately there fell from Saul's eyes, as it had been scales; and he received his sight, forthwith."

The interesting history of Cornelius and Peter, in chapter 10th of Acts, is to the same effect.

“When He putteth forth His own sheep, *He goeth before them.*” John 10 : 4.

This of being *humbled unto prayer* in affliction, as Saul was, and then a watchful, obedient servant of the Lord, being sent to answer the prayer, and thus increase the faith, explains Friends' testimony of the necessity there is for those who labor in the great field of human improvement, and for the alleviation of human suffering, in *order that their work may be most effectual, and their labors truly blessed, to act under Divine illumination, and with the guidance, wisdom, and power, of the Holy Spirit.* All that is needed for this, is an abiding desire to please God, and a watchful condition of consciousness, to preserve the soul in harmony with the Divine mind. This will

regulate all, show when, where, and what to do, and how much. *Any neglect, deficiency, or excess*, will produce instant disturbance of the harmony of the feelings, when the way will be shown to have the harmony restored, by acting out the whole mind and will of God in the case. "Mind the Light," embraces all.

So far from such a course causing a diminution in the works of benevolence and mercy, it would tend to increase them, and impart to them far greater efficiency. It would also prevent any counteracting of the purposes of a wise and good Providence, who has both the beginning and the end open before Him. Had Ananias gone to give Saul relief before he was commissioned and sent, and Saul humbled unto prayer, the good work of his reformation might have been marred; for Ananias would not have

been empowered, nor Saul prepared for the Lord's work.

“I have not sent these prophets, saith the Lord, yet they ran ; I have not spoken to them, yet they prophesied.” Jeremiah 23 : 21.

## CHAPTER XIII.

### PORTRAITURE OF FRIENDS BY A HISTORIAN.

1. *Question.* Do historians do justice to Friends?

*Answer.* Some of them do now, prominent among whom is the distinguished historian, George Bancroft, in his interesting History of the United States, chapter 17.

2. *Q.* What are some of Bancroft's remarks, respecting the Society?

*A.* Every heart contains an incorruptible seed, capable of springing up, and producing all that man can know of God, and duty, and the soul. An inward voice, uncreated by schools, independent of refinement, opens to the unlettered mind,

not less than to the polished scholar, a sure pathway into the enfranchisement of immortal Truth. *This is the faith of the Quakers.\**

3. Q. What does Bancroft say of George Fox?

A. The mind of George Fox arrived at the conclusion, that truth is to be sought by listening to the voice of God in the soul. The law in the heart, must be received without prejudice, cherished without mixture, and obeyed without fear. Such was the spontaneous wisdom by which he was guided. It was the clear light of reason, dawning as through a cloud.

The principle which he proclaimed (the Doctrine of the Spirit), contained a moral revolution. It was the principle for which Socrates died, and Plato suffered; and now that Fox went forth to proclaim it among

\* Page 326.



the people, he was everywhere resisted with angry vehemence; and priests and professors, magistrates and people, swelled like the raging waves of the sea. At the Lancaster Sessions, forty priests appeared against him at once. Fox, imprisoned, and threatened with the gallows, still rebuked their bitterness. Nothing could daunt his enthusiasm. Cast into jail among felons, he claimed of the public tribunals a release, only to continue his exertions. If cruelly beaten, or set in the stocks, or ridiculed as mad, he still proclaimed the oracles of the voice within him, and rapidly gained adherents among the country people. If driven from the church, he spoke in the open air. His fame increased; crowds gathered to hear him. His frame in prayer, is described as the most awful, living, and reverent, ever felt or seen, and his vigorous understanding, made him powerful in public

discussions, to which he defied the world.\*

4. *Q.* What does Bancroft say of Quakerism?

*A.* The rise of the people called Quakers, is one of the memorable events in the history of man. It marks the moment, when intellectual freedom was claimed unconditionally by the people, as an inalienable birthright. The Quaker doctrine, is philosophy, summoned from the cloister, the college, and the saloon, and planted amongst the most despised of the people. The mind of George Fox had the highest systematic sagacity; and his doctrine, developed and rendered illustrious by Barclay and Penn, was distinguished by its simplicity and unity. The Quaker has but one word, the *Inner Light*, the voice of God in the soul. That light is a reality, and therefore, in its

\* Pages 333-6.

freedom, the highest revelation of truth; it is kindred with the Spirit of God, and therefore merits dominion, as the guide to virtue; it shines in every man's breast, and therefore joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement—these three points include the whole of Quakerism, as far as it belongs to civil history.\*

5. *Q.* On what does Bancroft say Quakerism rests?

*A.* Quakerism rests on the reality of the Inner Light, and its method of inquiry is *absolute freedom*, applied to consciousness. The revelation of truth, is immediate. It springs neither from tradition, nor from the senses, but directly from the mind (or soul). No man comes to a knowledge of God, but by the Spirit. "Each person," says Penn, "knows God,

\* Page 337.

from an infallible demonstration in himself, and not on the slender grounds of men's 'lo here' interpretations, or 'lo there.' " "The instinct of a Deity is so natural to man, that he can no more be without it, and *be*, than he can be without the most essential part of himself." \*

"The constant standard of truth and goodness," says William Penn, "is God in the conscience; and liberty of conscience is therefore the most sacred right, and the only avenue to religion. To restrain it, is an invasion of the Divine prerogative. It robs man of the use of the instinct of Deity." †

6. Q. What does he say of its age?

A. Quakerism is as old as humanity. The Inner Light is to the Quaker, not only the revelation of truth, but the guide of life, and the oracle of duty. The motives of conduct, and its rules, are, like

\* Page 338.

† Page 339.

truth, to be sought in the soul. Thus, the doctrine of disinterested virtue,—the doctrine for which Guyon was persecuted, and Fenelon disgraced,—the doctrine which tyrants condemn as rebellion, and priests as heresy, was cherished by the Quaker, as the foundation of morality.\*

7. Q. What does Bancroft say of the Inner Light?

A. The true light is not the reason of the *individual*, nor the conscience of the *individual*; it is the light of *universal* reason, the voice of *universal* conscience, “manifesting its own verity, in that it is confirmed and established by the experience of all men.”

The Quaker believes in the unity of truth. There can be no contradiction between right reason and previous revelation, between just tradition and an enlightened conscience. But the *Spirit* is

\* Page 334.

the criterion. The Spirit is the guide, that leads into all truth. The Quaker reads the Scriptures with delight, but not with idolatry. It is *his own soul*, that bears the valid witness that they are true. The letter is not the Spirit, the Bible is not religion, but a record of religion. "The Scriptures," says Barclay, "are a declaration of the fountain, and not the fountain itself." \*

Far from rejecting Christianity, the Quaker insisted that he alone maintained its primitive simplicity. The Skeptic forever vibrated between opinions; the Quaker was fixed, even to dogmatism. The Infidel rejected religion; the Quaker cherished it, as his life. The Scoffer pushed freedom to dissoluteness; the Quaker circumscribed freedom, by obedience to truth. Their creed did not vary with the subtleties of verbal criticism;

\* Page 342.

they revered the eternity of the inner light. The monitor in the Quaker's breast, was to him the sufficient guaranty of freedom; and the idea of "God with us," the incarnation of the Spirit, the union of Deity with humanity, was to the Quaker, the dearest and most sublime symbol of man's enfranchisement.\*

\* Page 343. The preceding remarks of this distinguished historian, present the prominent views of the Society of Friends, and they are inserted to show our young people, how Friends' principles and testimonies are viewed and stated by a disinterested and unprejudiced observer, not in membership with the Society. The entire chapter (16) is well worth reading by young Friends; as is indeed the whole work by the student of history.

## CHAPTER XIV.

### RELIGIOUS AND OTHER SOCIETIES—WHAT BOOKS TO READ—CONCLUSION.

1. *Question.* What is a religious society?

*Answer.* A religious society or organization, is an association of people, who agree in some particular prominent tenets or doctrines, united by a bond of love, to watch over each other for good, and to assist, strengthen, and encourage one another in their spiritual journey. The legitimate functions of such society, are exercised within itself, over its own members, who acknowledge allegiance to its authority. Through its faithfulness to duty and principle, the light of the society



shines forth among men, so that others, seeing its good works, may be thus called to perform similar works, and "Glorify our Father which is in heaven." Matt. 5:15.

With Friends, *individual members* of the Society are at liberty to exercise their talents and employ their means, in any manner not inconsistent with the principles and testimonies of the Society, and to labor in any sphere in which they can serve the cause of humanity, and advance the eternal principles of right and justice.

From its origin, too, the Society of Friends has endeavored to embrace every right opening, to promote the interests of humanity, and relieve the sufferings of the oppressed, wherever its labors and influence could be favorably exerted to this end.

2. Q. What is a society called that is instituted to act *without itself*?

A. A society organized to act without itself, is named according to its object and design.

1. If to promulgate doctrines believed to be of universal concernment, amongst those who have not an opportunity of receiving them, by sending persons to disseminate and inculcate them, it is called a *Missionary Society*.

2. If to distribute the Scriptures, at home or abroad, it is called a *Bible Society*.

3. If to distribute pamphlets on what are called religious subjects, it is called a *Tract Society*.

4. If for benefiting the poor, oppressed, afflicted, and helpless, it is a *Benevolent or Philanthropic Society*, of which there is a great variety, named according to the form the benevolence or philanthropy assumes in its exercise.

3. Q. What books should a young

person read who desires to be well acquainted with the history, principles, testimonies, and doctrines of Friends?

A. 1. "Sewell's History of the People called Quakers," or the "History of Friends," by Samuel M. Janney.

2. Wm. Penn's "No Cross, No Crown."

3. Clarkson's "Portraiture of Quakerism."

4. Janney's "Life of William Penn."

5. The Journals of Stephen Crisp, Sarah Grubb, John Woolman, and Job Scott.

6. For Biographies of prominent members of the Society, and other matters interesting to Friends, read "Friends' Miscellany."

4. Q. Is anything further necessary?

A. Yes; he should read the Scriptures frequently; and *above* all, and *with* all, he must read the *Book of Life* in his own heart. For, no matter what he may read,

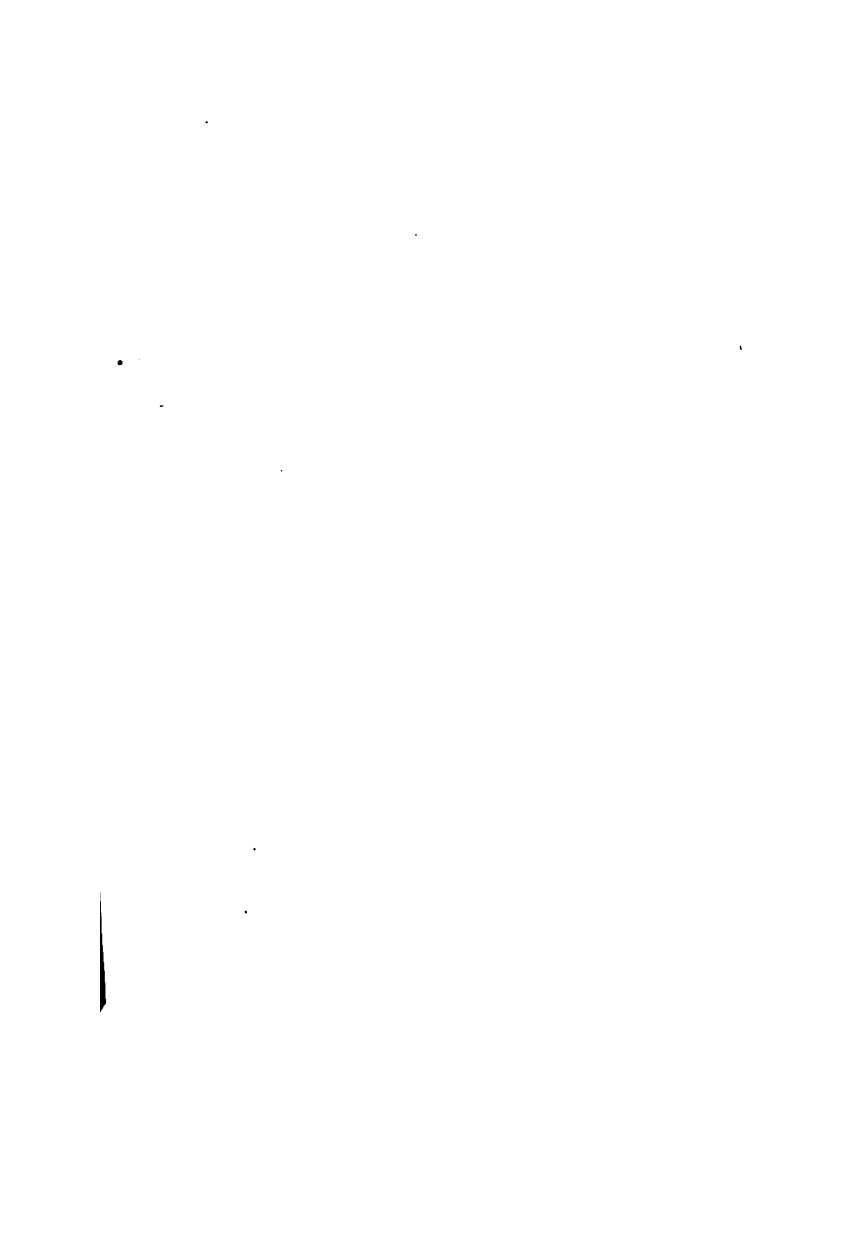
or what he may hear, steady, watchful obedience to the manifestations of the Spirit of God in the individual soul, with the experience derived therefrom, is the *one thing needful* and the *only* means of becoming truly acquainted with the doctrines and principles of Friends. These principles and testimonies are as pure as Divinity, as wide as humanity, and as lasting as eternity. If only lived out by all mankind, they would restore Paradise, supply all the wants of our consciousness, and make a heaven upon earth. And the beauty and encouragement in regard to them, are, that for this sacred and transcendent benefit, a *united* and *general* action, however desirable, is not essential; but, through the Love, Mercy, and Grace of God, *every single* individual, however humble, and wherever situated, who faithfully and devotedly, in obedience to the Holy Spirit, lives out these

pure and holy principles in the exercise of *universal* love, kindness, and charity, is already with God in the kingdom of Heaven, and established in peace and bliss. The power of the Spirit of God, which is his trust and help, is above all powers, and goes on conquering and to conquer, till it triumphs over all the enemies of the faithful soul, and translates it, pure, to live *with God forever*.

“If ye know these things, happy are ye if ye do them.”

THE END.



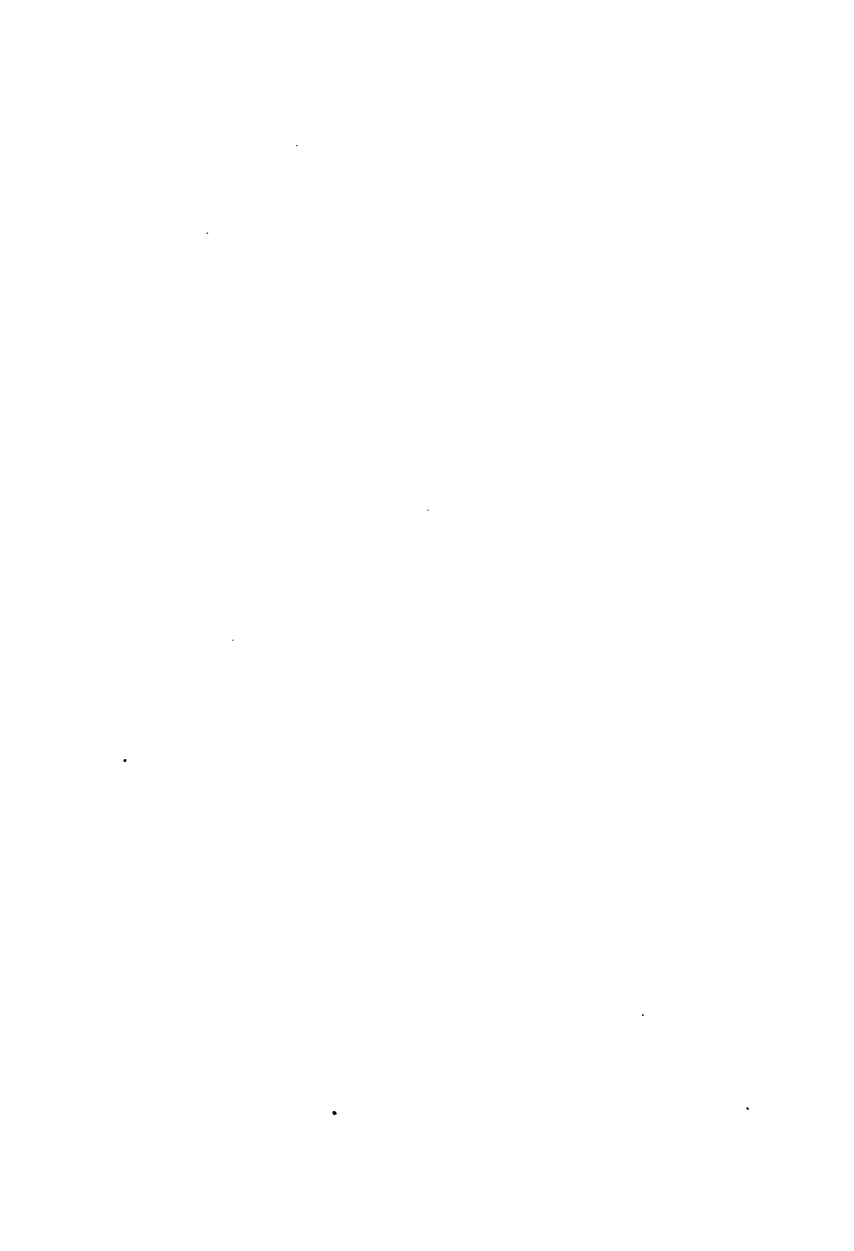












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